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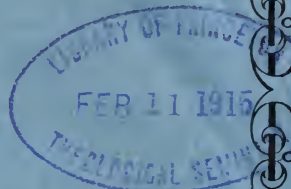


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THE

English

Presbyterian Messenger.



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**PRESBYTERIAN CHURCH IN ENGLAND.**

MEETING OF SYNOD, 1861.

The Synod is indicted to meet in Canning Street Church, Liverpool, on Monday, the 15th of April, at 7 P.M.

Elders' Commissions, *duly attested*, must be lodged with the Synod Clerk one week before the Meeting.

Attention is requested to the Standing Orders appended to the printed Minutes of 1860, particularly with reference to the transmission of Overtures and Papers for the ensuing Synod.

10, Dartmouth Row, Blackheath,  
March, 1861.

GEO. J. C. DUNCAN,  
*Synod Clerk.*

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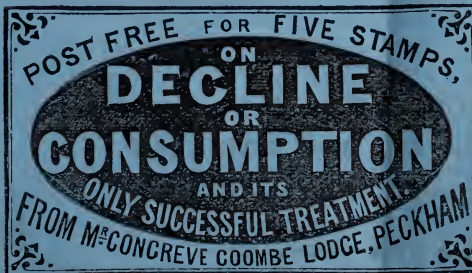
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*Extract from the Work.*

**CASE OF A CHIEF IN THE SOUTH SEA ISLANDS.**

(Reported by the Rev. J. POWELL, 12 years resident Missionary.)



A letter has been recently received by Mr. HOGSFLESH, 1, Norfolk Terrace, Manor Street, Old Kent Road, in which Mr. POWELL writes:—"Send me as soon as possible a gallon of Mr. CONGREVE'S Balsam. The last you sent has prolonged the life of one CHIEF, who has since joined the Church. His case was, *humanly speaking, hopeless*, but Mr. CONGREVE'S medicine has been the means, under God, of the *good health* he now enjoys."

## Original Papers.

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### SKETCH OF THE HISTORY OF THE SCOTTISH REFORMATION.\*

If any part of Papal Christendom, in the sixteenth century, needed Reformation more than another, that part was the National Church of Scotland. It had a bad pre-eminence over all the churches of Europe in corruption and disorder. The causes of this I cannot now stop to enumerate; but a few graphic particulars will be sufficient to place the deplorable fact itself distinctly before you. What, for example, was to be thought of the state of theology and religious knowledge in a church, one of whose bishops, namely, George Crichton, of Dunkeld, thanked God on one occasion that he was ignorant both of the Old Testament and the New, and avowed his determination to know nothing but his breviary and his pontifical; and who gravely admonished Dean Thomas Forret, of Dollar, that it was too much to preach every Sunday to his parishioners, for by so doing he would make the people think that the bishops should preach likewise, "which," said he, "we were not ordained to do; and that it would be enough, when he found any good epistle, or any good gospel, that set forth the liberty of the holy Church, to preach that, and let the rest be." What was to be thought of the state of the Church's worship and religious life when "the doctors of the University of St. Andrews, together with the Greyfriars, had long taught the people to pray the Paternoster to the saints," and "had great indignation that their old doctrine should be impugned," as it was, in 1551, by Richard Marshall, an English Dominican, from Newcastle. "Upon which followed incontinent," says Calderwood, "a dangerous schism in the Kirk of Scotland; for not only the clergy, but the whole people, were divided among themselves, one defending the truth, and another Papistry, in such sort, that there arose a proverb 'To whom say you your Paternoster?' And a pasquil was set upon the Abbey Church of St. Andrews in these words:—

" Doctors of theology, of fourscore of years,  
And jolly old lupouys the bald Greyfriars;  
They would be called Rabbi, and Magister Noster,  
And wot not to whom to say their Paternoster."

And once more,—what was to be thought of the state of morals and discipline in the Church when the prelates themselves, who were bound to be examples to the flock, were notorious for their profligacy? Patrick Hepburn, the mitred prior of the Abbey of St. Andrews, boasted of the number of his intrigues and adulteries, and on one occasion had the shameless audacity to take up arms against the Archbishop, who insisted on his removing one of his paramours from the abbey. How utterly had the discipline of the

\* Read at the celebration of the Ter-Centenary of the Scottish Reformation, in Freemasons' Hall, London, Dec. 20th, 1860, by Rev. Professor LORIMER, D.D.

Church been prostrated, and how pernicious was the example which she held up to the nation, when a monster of vice like this could be suffered to stand at the very head of her monastic institutions, and could even obtain promotion to one of her bishoprics—as he did only a few years after the incident just referred to, to the see of Moray—with such a stigma of infamy on his brow? Yes, a reformation of doctrine, worship, and discipline was loudly called for, and had been called for for centuries. And it came at last. It began in the year 1525, and it began in Scotland, as it did in England, with the importation into the kingdom of the writings of Luther and the other continental reformers. An act of the Scottish Parliament of that year announced to the nation this formidable fact, and in vain attempted to provide against the danger. But in the following year, 1526, began a still more dangerous traffic. The Scottish skippers and traders, who made a yearly voyage to the Continent, purchased numerous copies of Tyndale's English Testament in the marts of the Netherlands, and concealing them in bales of unsuspected goods, conveyed them safely into the ports of Leith, Dundee, Montrose, and Aberdeen; but most numerous of all into the Primate's own port of St. Andrews, where they were landed close under the walls of his abbey and castle. From that day the power of the Scottish Vatican was doomed. These English Testaments were artillery too mighty for Beaton's castle walls and blockhouses. "Is not my word a *fire*? saith the Lord, and a *hammer* that breaketh the rock in pieces?" The whole history of the Reformation, everywhere, was a commentary upon that text, and a verification of it. The fire of the word devoured and burnt up the errors, and corruptions, and superstitions, of the Papal Church,—a purgatorial fire more real than its own imaginary purgatory, and the hammer of the word came down with crushing blows upon every ordinance of the Church, every institution, every sacrament, every rite and usage that could claim no higher source and sanction than human authority. This action of the fire and hammer of the word upon the Church, continued through the Reformation period, was just the Reformation itself.

So true is this—so true is it in particular with regard to the history of the Scottish Reformation—that that history would admit of being drawn up and exhibited as a history of the English Bible in Scotland, from the time of its introduction, in 1525, to the time of its ascendancy to full power in the counsels both of the Scottish Church and State, in 1560. And it is in this way the history has actually been treated by the late Rev. Christopher Anderson in his "Annals of the English Bible."

But a different principle is usually followed, and will now be followed by ourselves, in distributing and marking off the epochs of this history. The word of God puts forth its full power only when taken up and wielded by the living preacher; and in all Protestant countries the history of the Reformation has been a history of great and powerful preachers—men to whose own great souls the hand of God had been spirit and life, and in whose fervent and heart-stirring ministries the same word was made spirit and life to the souls of multitudes. The Lutheran and Swiss Reformations resolve themselves substantially into the history of Luther and Zuingli, and the personal history of Calvin forms a large and essential part of the history of the Reformation in France. It is the same with the history of the Reformation in Scotland, which naturally divides itself into three periods—the Hamilton period, the Wishart period, and the Knox period—so called after Patrick Hamilton, George Wishart, and John Knox. For these three preachers were the chief instruments in the hand of God of rearing the grand edifice of religious truth, and liberty, and order, in the land. Hamilton laid the foun-



dations; Wishart built up the walls; Knox brought forth and fixed the top-stone.

The Hamilton period begins in 1526. Patrick Hamilton was then living at St. Andrews, having but recently returned from the universities of Paris and Louvaine, where he had made himself acquainted with the writings of Erasmus and Luther. He was already a pronounced Erasmian, and was on the point of declaring himself a Lutheran also. Of noble birth, of courteous speech and manners, and of high intellectual accomplishments, he needed only the inspiration of full evangelical convictions to make him a preacher such as the whole Scottish nation would rejoice to hear. And to such convictions he attained in 1526, when he appears to have taken orders and begun to preach. It was late in that year, or early in 1527, that rumours first reached the Archbishop of St. Andrews that Hamilton had openly espoused the cause of Luther. And such a preacher of the new doctrines was formidable indeed. In a country where noble birth and powerful connections still availed far more than in any other kingdom of Europe, a preacher of Lutheranism, with the best blood of Scotland in his veins, and all the power of the Hamiltons at his back, was a more dangerous enemy of the Church than Martin Luther himself would have been. It need not excite surprise, then, that the Primate took instant steps to put a stop to his preaching. Hamilton was summoned to appear before him, and fled to Germany early in 1527. After drinking deeply at the fountain of truth which had been opened at Wittenberg and Marburg, he returned to Scotland in the autumn of the same year, and began to preach again with fuller knowledge and more fervid zeal at Kincavil, near Linlithgow, and in all the surrounding country. "The bright beams of the true light," says Knox, "began most abundantly to burst forth from him both in public and secret;" "and where-soever he came," says Spottiswood, "he spared not to lay open the corruptions of the Roman Church, and to show the errors crept into the Christian religion, whereunto many gave ear, and a great following he had both for his learning and courteous behaviour to all sorts of people."

But a career so full of glorious promise was doomed to be cut suddenly short. The king was yet a boy; the government of the Douglasses was selfish and corrupt, and there was no power in the State able to cope with the still unbroken and overwhelming power of the Church. Hamilton was again summoned to appear before the Primate, and in a few weeks after his entry into St. Andrews he was led out from Bacon's Castle to die at the stake in front of St. Salvator's College. The articles for which he suffered show that he was a true and enlightened confessor of Jesus Christ; and the calm heroism and mild patience with which he endured the prolonged agonies of his execution, evince that he was as true a martyr of Jesus Christ as he was a confessor. His last words were, "How long, Lord, shall darkness overwhelm this kingdom? How long wilt thou suffer this tyranny of men? Lord Jesus receive my spirit!" Such a martyrdom was precisely what Scotland needed to stir her heart; such a death had more awakening power in it than the labours of a long life. If his preaching had been brief and his words few, his fiery martyrdom clenched and riveted them in the nation's heart for ever.

The Hamilton period extended to the year 1543; for throughout the whole of that time we can trace the influence of his teaching; and it was not till Wishart appeared as a teacher, in that year, that the Reformation entered into any new phase. It was a period of severe persecution, especially after David Beaton's succession to the Primacy, and numerous martyrs watered the roots of the Reformation with their blood; while many more took joy-

fully the spoiling of their goods in the same cause. Alexander Alesius, the convert and first historian of Hamilton; Alexander Seyton, a Black Friar, and confessor to King James; Sir David Lindsay, of the Mount, the poet of the Reformation; Dean Thomas Forret, vicar of Dollar; Sir John Borthwick, of Cinery, all distinguished themselves by the services which they rendered in various ways during these years to the interests of truth. And at length, in 1543, the period closed in a great success, namely, the passing of an Act of Parliament, which legalised the reading of the word of God in the mother tongue; on which Knox remarks, that "this was no small victory of Jesus Christ fighting against the conjured enemies of his verity, and no small comfort to such as before were held in such bondage that they durst not have read the Lord's Prayer, the Ten Commandments, nor the Articles of the Faith, in their English tongue, lest they should have been accused of heresy. Then might be seen the Bible lying almost upon every gentleman's table. The New Testament was borne about in many men's hands, and thereby did the knowledge of God wonderfully increase; and God gave his Holy Spirit to simple men in great abundance." These are weighty and suggestive words; they indicate that that was an epoch not only of new religious liberty, but of new spiritual awakening and revival. In many souls the bondage of Satan and sin was broken, as well as the yoke of Rome, and the foundations of the new Evangelical Church were laid wide and deep, not only in a free and open Bible, but also in a great multitude of souls converted to the Lord.

The Wishart period begins in the autumn of the same year, 1543, when George Wishart returned into Scotland from a forty years' exile, into which he had been driven by the Bishop of Brechin, for the heresy of teaching the boys of Montrose to read the Greek Testament. During these years he had been a lecturer at Bristol, a student of the Helvetic theology in Switzerland, and a regent in philosophy and humanity at Cambridge; and "the schoolmaister of Montrose" was now ripe for his work as a preacher of the Gospel; and such a preacher as Scotland had never seen since she was a kingdom. Hamilton was rather a teacher than a preacher. Wishart was rather a preacher than a teacher. Hamilton disputed in the schools of St. Andrews; Wishart preached in many of the most considerable towns of the kingdom, in Montrose, Dundee, Ayr, Irvine, Leith, and Haddington. Wishart was in truth the first great pulpit orator of Scotland that we read of; and a pulpit orator of that truly popular kind who can make a pulpit of anything available that offers itself—of a gate-head, as he did in Dundee, when he preached to its plague-smitten citizens; or the steps of a market cross, as he did at Ayr, when the Archbishop of Glasgow got first possession of the parish church; or a dry stone dyke, as he did at the edge of Mauchline Moor. Indeed, if he had lived in our day he would have been called a Revivalist preacher, and would have been honoured and abused, caressed and insulted accordingly. It was Wishart who first introduced into the Scottish pulpit the practice of Bible exposition or lecturing; and this practice, as well as the book he lectured on—the Epistle to the Romans—have been national favourites ever since, down to the days of Thomas Chalmers and John Brown, whose lectures on the Epistle to the Romans, delivered in Glasgow and Edinburgh, are the latest echoes of Wishart's lectures on the same book, delivered 315 years ago, in Dundee.

Great spiritual results attended the preaching of Wishart wherever he went; and for several years, under the protection of Providence, and through the zealous vigilance of his friends among the nobility and people, he was able to disappoint the malice of Cardinal Beaton, who had marked him for



his prey. But at last, at the beginning of 1546, he fell into the hands of his powerful and inexorable enemy, by whom he was iniquitously brought to the stake, opposite the Castle of St. Andrews, on the 1st of March. He was pre-eminently a herald and champion of the Word of God. None of our Scottish confessors or martyrs ever grasped more firmly than he the fundamental truth that the Church of God is built upon the foundation of the apostles and prophets—Jesus Christ himself being the chief corner-stone. "To the law and to the testimony" was his constant cry, his perpetual appeal; "Except it be the word of God," he used to say, "I dare affirm nothing; without express witness and testimony of Scripture I dare affirm nothing. I was ashamed ever to teach of that thing which I could not find in Scripture." It was he who first taught the Church of Scotland to reduce, not only her doctrines, but her ordinances, and sacraments, and rites, with rigorous fidelity, to the standard of Christ's simple institutions. Wishart, in fact, died a martyr to the teaching of Scripture respecting the Sacraments. Hamilton died as a Lutheran, Wishart as a Sacramentarian. Wishart therefore represents a more advanced stage in the development of our Reformation than Hamilton. The teaching of Hamilton was the type of our reformed theology from 1526 to 1543; and that of Wishart was the type of it from 1543 to 1555, when Knox first returned from Geneva. It was in the hands of Knox that the reformed theology of Scotland finally assumed the Calvinistic type as distinguished from the type of Wittenberg and Zurich. The interesting fact is thus brought out to view, that in the persons of our three principal reformers our Reformation passed through all the chief phases of doctrinal development which the Protestant theology assumed in the hands of the continental reformers. It was first Erasmian and Lutheran in Hamilton; then Helvetic or Tigurian in Wishart; and last of all Genevan or Calvinistic in Knox. The vital germ of Reformation once deposited in the Scottish soil, namely, the supremacy of the word of God as the only authoritative rule of faith and duty, it is interesting and important to notice that its development never ceased to advance till it had reached its true logical as well as Scriptural result, in a Church thoroughly reformed from all Romish elements both in doctrine and worship, discipline and government.

The influence of Wishart's teaching long survived his death. It was reproduced in the confession of Adam Wallace, the martyr of 1550, and in the theology of Sir David Lindsay's "Monarchies," published in 1554. This was the last year of the Wishart period. The Knox period commences in 1555, and Wishart lived again in John Knox. Knox was his zealous disciple and fervent admirer, and had counted it a high honour to be allowed to carry a naked sword before him when he visited East Lothian, immediately before his apprehension and martyrdom. And when the master fell upon the high places of the field, the disciple stood forth to seize the spiritual sword which had fallen from his grasp, and to wield it with a vigour and trenchancy superior even to his. Elijah's mantle fell upon the shoulders of Elisha, and the effects of Wishart's teaching, as conveyed onward through Knox, survive in influence and power till the present day.

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## ON THE WORDS OF JESUS.\*

BY PROFESSOR LEONE LEVI.

To fathom the utterances of Divine wisdom—to unravel the mysteries of supernatural prescience—to throw any lustre on or add any charm to those priceless gems which adorn the pages of the New Testament Scripture is, indeed, beyond the power of our limited intelligence. There is a depth and a breadth in that moral universe, the laws of which Jesus came to expound; there is a solemnity and unutterable seriousness in that world of spirits, the reality of which he came to reveal; there is a majesty and a power in those miraculous acts with which he defied human scepticism, that no meditation of ours can reach, and no human thought adequately comprehend. Yet in an evening like this, set aside by the laudable custom of this Society, for the consideration of sacred subjects; and in an evening when we realise the fact, that after all our wearisome studies, reading and writing, thinking and talking, on scientific or literary subjects, in matters which affect sense and time only, it is well to go higher to themes infinitely more momentous, infinitely greater, and beyond all comparison of thrilling personal interest, any contribution which may tend, however imperfectly, to heighten our veneration, and to increase our love for those words of Jesus, which so abound in promises, comfort, and blessedness, may prove useful and valuable. We are not ignorant of such words, but we need to be arrested to the contemplation of them. How many things which pass daily before our eyes, we really never see. Our understanding, like our vision, is often satisfied with the surface, and we realise too often the fact that seeing we may see, yet perceive not, and hearing we may hear, but understand not. The objects which daily engage our attention being generally slender and superficial, we contract the habit of viewing all things lightly and superficially, and it requires an effort of the mind, an incentive of some kind, to make us go somewhat deeper into the mysteries which nature in all its aspects, and the Creator in all his attributes, present to our eye. To grasp the true import, to reach the far-stretching meaning of the words of Jesus, we require a meditative, serious, penetrating mind; we need to awaken our intuitive faculties to a right sense of their receptive power, and to enliven our imagination to a proper perception of heavenly realities.

We labour and toil for the food that perishes. We allow the wants of our bodily existence to monopolise the greatest portion of our thoughts, time, and power; but how little do we think of that heavenly manna, that bread and water of life, which nourish the soul? Instead of using our physical powers and bodily faculties to the cultivation and invigoration of the soul, we have rendered even our intelligence and moral feeling subservient and subordinate to the comforts of our transient existence. The soul which lies hidden within us has cravings and aspirations of much higher order than those we are wont to experience; but these cravings have been unheeded, and these aspirations have been disappointed. Jesus came to awaken us from this moral torpor. He came to elevate mind above matter, the soul above the body, eternity above time. Such was the lofty mission of Jesus, and such is the great theme of his words. Here lies man made in the likeness of God, but fallen and degraded. What words will quicken him? Here is sin the most heinous. What words will improve it? It was in vain

\* A paper read to the Regent Square Young Men's Society.



that wisdom had been crying, seeking, lamenting. The knowledge of God seemed extinct. Religion had become a mockery. What words will arrest the rapids of wickedness?

The words of Jesus had much to perform, nor did they seem to be clothed with any supernatural power. His countenance was that of a man; his mien that of a dejected man. His voice was a still, small voice. No thunder or lightning preceded or followed it. And though the Spirit rested on him, no tongues of fire ever issued from his lips.

Let us contemplate a few of his sentences. The sermon on the mount was the programme of Christ's ministry. Great was public expectation concerning him. His renown had already spread far and wide. His influence was marked by the throng which followed his steps. Will his words be words of wisdom; or will he disappoint his eager admirers? Will the enunciation of his sentiments still further alarm or tranquillise the already disturbed peace of Scribes and Pharisees? Surrounded by so many cavillers, how speedily would the sound of failure have circulated throughout Judea. Had the morals he taught been less elevated—had the theme he enunciated been tainted with Materialism, how contemptuous would have been the scorn of the learned and the zealous. Much depended on that opening address. It was the touchstone of Christ's future ministry. Had ought been said amiss on that memorable occasion, the issue would have been disastrous. But the sermon on the mount was worthy of its author and of its mission. Its opening words were words of blessedness, and oh! how searching, how mysteriously deep. Here is a new portraiture of a soul beaming with light Divine, and travelling towards endless bliss. Meek, poor in spirit, mourning for sin, longing and thirsting for righteousness, peace maker. This is a new standard of human excellence. Who shall attain it? Buried under a mass of tradition, distorted by interested motives, misapprehended by a darkened intellect and conscience, the law had long ceased to mould and influence the character of the people. With what authority did Jesus reinstate it to its pristine glory. What a stride did he suddenly make on the morals of the age! Nineteen centuries of constant progress have nigh elapsed, and the sermon on the mount is yet towering far above theory and practice. Claims of a far higher nature have been asserted by its Divine Author, and these may have been disputed. But the character of a great moral reformer his most inveterate opposers could not refuse.

The sermon on the mount was, however, only the prelude of a long series of sayings, discourses, and lessons, each and all characterised by a wisdom and knowledge far excelling whatever is human. Take the parables, those beautiful pictures of every-day occurrence! What depth of meaning! Every scene, every incident is depicted with the most minute accuracy. Nothing seems out of place. Not a word that could well be spared. There is no attempt at colouring. It is nature in its virgin dignity that is exhibited. Nor is the application of the parables and their adaptation to the mind and hearts of man less complete and masterly. It is indeed this that constitutes the teaching by parables. Every physical incident has its moral or spiritual co-relation, and the peculiarity of such a mode of teaching is, that whilst to a spiritual mind the direct analogy and the intention of the parables are strikingly manifest, to a gross and earthly mind their meaning is utterly concealed. The parable of the sower depicts a rural scene common to every eye. The sower went out to sow. It is an ordinary fact, and there is not an incident in that sowing with which we are not fully acquainted. But to spiritualise such incidents, to give them a high moral value, to make them the vehicles of great spiritual truths, to render them at

once lessons, warnings, and promises—to constitute them new and direct revelations of Divine love towards us, that is the difficulty of the parable which a Divine instructor alone could teach us, and a celestial monitor alone working within us could prompt us to apprehend. We have upwards of twenty of such parables. I had an opportunity of studying them closely. I have endeavoured to evolve their meaning, and I have found it a source of most valuable instruction. All those illustrations come directly home to our mind and consciences, and truly they are sharper than two-edged swords. Certain minds may be better seized by indirect than by direct teaching. And there were minds and hearts before Jesus, as there are now, who would not be taught by direct teaching, who would scorn a reproof, who would resent homely thrusts, but who would be quite ready to listen to lessons indirectly, though not less pointedly conveyed. These Jesus taught by parables.

It is, indeed, this intimate knowledge of his auditory, and this wise adaptation of his teaching to the many who came under his influence, that rendered the words of Jesus so eminently successful. Every opportunity was seized. No event was allowed to pass misimproved. In every person he met he recognised the representative of a distinct class of minds, and every lesson he imparted, though primarily addressed to specific persons, was characterised by an indefinite generalisation. Man, notwithstanding all variety of time and space, is essentially the same. The distempers of the soul, like zymotic diseases, affect the whole class; they are contagious in their influence, and we have now within us those seeds of moral disorders the fruits of which have manifested themselves at all times and in all countries. Jesus was the Physician of souls, and his words, like the leaves of the tree of life, were for the healing of all nations.

And the words of Jesus were words of truth. The heavenly messenger of truth—the revealer of Divine truth—the truthful reprove, Jesus spoke words of truth. With these he combated error, dispelled superstition, overthrew false systems of philosophy, and set high and lofty the standard of truth. And this was a great contribution to human happiness. Falsehood, error, superstition, check human progress and pervert human intelligence. If all that we learn from infancy was nothing but truth, rapid would be our advance. But we are so surrounded by error and falsehood that we absorb them in our inner-selves. And it becomes harder to eradicate, and longer time is spent in removing what is bad than in receiving and acquiring what is good. Yet error and falsehood satisfy us not. It is truth, the truthful words of Jesus, that fill indeed a great want in our hearts. To what else, indeed, can we ascribe the fact that the words of Jesus have met with such a universal acceptance? Who is there that has not learned by heart sentences such as these, “Come unto me all ye that labour and are heavy laden, and I will give you rest.” “God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life.” “The Son of man came to seek and to save that which is lost.” “Fear not, little flock. It is your Father’s good pleasure to give you the kingdom.” “One thing is needful, and Mary has chosen that good part which shall not be taken away from her.” “I am the way, the truth, and the life.”

I have said nothing of the amount of real knowledge which the words of Jesus have imparted. Need I recall to our mind that he brought life and immortality to light in the Gospel—that he has satisfied this universal and earnest craving by the revelation of a world to come? Read his conversation with the sisters of Lazarus and with his disciples. Mystery or doubt no longer pervades this momentous question. Clear, explicit, unmis-

takeable, are the evidences of an endless existence. There is something, moreover, affecting and engaging in the words of Jesus. Always gentle, compassionate, and loving; meek, patient, and forbearing, his words were words of comfort and joy. To the troubled he brought peace; to the sorrowful, comfort; to the sufferer, rest. How pathetic his yearning over the devoted city!—"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."

I wish I could dwell on the skill and pointedness of those answers by which he silenced his opposers, and thwarted the wicked schemes of his enemies; and on the ability with which he introduced the most grave disquisitions. But time is wanting, and it is not good to monopolise more than a short space of this devotional evening meeting. Let us, however, remember "that in the words of Christ all the scattered and intersecting rays of truth extant in humanity are collected and blended into the full and perfect light of day. The preparatory, prophetic word, finds its end and goal in the word of Christ. The apostolical word rests upon him as its foundation, and is in him already in its rudiments performed. To grasp and illustrate in all their significance the entire relations of his perfect revelation—to Judaism, such as it was when the Lord came, compounded of the truth of God and man's inventions, and to the elements of truth scattered in heathenism which he confirmed, as well as to all the errors of the Gentiles which he condemned, is the right province of sound theological science. True philosophy, that is, the self-consciousness of humanity and its history, can only reach its perfection through a profound understanding of these." Let me commend, then, these words of Jesus to your closest and most earnest attention. Let us commence again the study of them as if we had never read them. Let us, with a candid and ingenuous mind, scan their meaning; and let us pray that the Divine Spirit may reveal to us their spiritual import, and quicken us to their living reality.

## Biography.

THE REV. GILBERT RULE, M.D.

BY GEORGE TATE, F.G.S.

(Continued from page 46).

NOTWITHSTANDING the force of penal laws, truth cannot be driven out of the world, and no means short of utter extermination can altogether silence her adherents. There were Nonconformists at Berwick; but they, like the persecuted Christians of early ages, assembled under the friendly shade of night. Dr. Rule met with them and frequently preached to them.

While here he narrowly escaped serious punishment. He visited, in his capacity of physician, the Laird of Houndwood, who

lived in Scotland beyond the liberties of Berwick; and his duties required him to stay there all night. The Laird and his family assembled in the evening for family worship, and Dr. Rule expounded to them a chapter of the Bible, and prayed with them. Though no others were present, this in these horrible times was a criminal act; and information having been given, the Laird was fined 100 marks, and Dr. Rule too would have suffered if he could have been seized; but being aware of the danger, he avoided passing into Scotland. But to what treachery and violence will not mean bigots resort, to entrap and punish those who dare to differ from them, pretending the while that they are doing God service? Acting in



this spirit, the Earl of Home, who had often sadly worried Nonconformists with his troop of horse, attempted by a base stratagem to seize Dr. Rule. He caused a letter to be drawn up, purporting to come from Mr. Carr, of Ninewells, in Berwickshire, begging the Doctor's immediate attendance with such medicines as were fit to relieve him from an extreme attack of cholera. The letter was despatched by one of Lord Home's servants, disguised as a countryman. Medicines were prepared by the Doctor, his horse was brought to the door, and he was about to start on his journey; but the messenger had more feeling than his Lord, and perceiving how the Doctor was rushing into danger and imperilling his life, he was touched with remorse, and informed Dr. Rule of the abominable plot; for Lord Home lay in ambush with his troop of horse, ready to catch the Doctor as soon as he had crossed the Border; and thus for a time Dr. Rule was saved from his relentless persecutors.

Under such discouraging circumstances, Dr. Rule manfully breasted trials and difficulties, and maintained himself for several years by his labours as a physician in Berwick, waiting for the better times when he could return to his vocation as minister of the Gospel. Though there was little change in the spirit of the Hierarchy towards Nonconformists, yet King Charles II., who died a Catholic, and throughout his disreputable reign was favourable to Catholics, relaxed, by his own authority, the penal laws against Dissenters. By proclamation, he declared that he would grant indulgence to Nonconformists and Recusants to preach and worship under certain conditions. To the disgrace of many Presbyterians, these concessions were looked on with disfavour because Roman Catholics would be partly benefited by the indulgence. Dr. Rule, however, belonged to the more moderate party of Presbyterians, and took advantage of the proclamation, and in 1676 became indulged minister of Prestonhaugh, in Scotland. While here, he violated, it seems, one of the conditions of the indulgence. Looking back through the vista of nearly two centuries into these evil times, we can scarcely believe that a good man was tried, convicted, and imprisoned because he had preached and baptized beyond an assigned district. Yet such is the fact! The proceedings against Dr. Rule are preserved in the register of the acts of the Scottish council, and have been given by Wodrow. Dr. Rule was libelled before this council for keeping conventicles and baptizing children without the parish of Prestonhaugh. He did, it is stated, upon 1st April, 1680, take upon himself to hold and keep a conventicle within the Old Kirk of Edinburgh, called St. Giles, where he did preach, expound Scripture, and baptize a

child of John Kenedy, apothecary, and another of James Livingstone, merchant, in Edinburgh. The council found the charge proved by the admission of the defender, and notwithstanding these services were performed with the consent of Mr. Turner, Episcopal minister of the Kirk, John Kenedy was fined 100 and James Livingstone 200 pounds Scots. A heavier penalty fell on Dr. Rule; he was suspended from the benefit of the indulgence and imprisoned first in Edinburgh and afterwards in the Bass during his Majesty's pleasure. The Bass, the place of his imprisonment, is a great rock, about three miles from the East Lothian coast, not above one-sixth of a mile in diameter, but rising upwards of three hundred feet above the sea. A fortress which was on it was used by the Stuarts as a state prison, and here, amid the plaintive cries of solan geese and numberless sea fowls which tenant the rock, Dr. Rule was incarcerated for three months. His health began to suffer, not only from the loneliness of the place, but from the humid sea air, which was unsuited to his constitution. A petition was therefore presented to the council, reciting facts, and stating his valetudinary condition, and praying that his case might be taken into consideration. He was in consequence released from this inhospitable prison; but his liberty was gained, on the condition of his giving a bond, under the penalty of 5,000 marks, to depart out of the kingdom in eight days.

Banished from his native country, Dr. Rule returned once more to Berwick, and practised again as a physician. He soon, however, became minister of a congregation in Dublin, where he preached for some time with acceptance, till the revolution restored him to his own country.

It has been stated that Dr. Rule was the first minister of the Presbyterian body assembling in Pottergate Meeting House, Alnwick; but, after his ejection from the Church, he never again settled in that town, though doubtless his influence was long felt there. His ministrations very probably laid the foundations of Nonconformity; for up to the early part of the present century, the great proportion of the people in Alnwick were Presbyterians.

Some families, either from idiosyncrasy, or from a perverse education, never become wise; the Stuarts, like the Bourbons in recent times, took no warning and no teaching either from misfortune or success. Their obstinate tyranny and besotted bigotry exhausted the patience of the people, and the revolution in 1688, which drove them from the British throne, ushered in the dawn of a better day for civil and religious liberty. Under William III. the cruel enactments restraining freedom of thought and worship



were swept away or modified; and while England retained her Hierarchy and Liturgy and other religious forms were tolerated, to Scotland was restored the Presbyterianism which she loved and venerated, which was an element of her national life, and which was interwoven with her traditions, and associated with her great men and heroes.

The changes introduced by the revolution were favourable to Dr. Rule, and opened the way to his return to his native land. He was called by the people on the 8th of December, 1688, to Edinburgh, and, this call being sanctioned by the magistrates, he became, in 1689, a minister of the Grey Friars Church. Additional honours and power were soon conferred upon him, for in the following year he was appointed principal of Edinburgh University, an office of influence and distinction, and which is now held by Sir David Brewster, one of the foremost of Scottish natural philosophers.

Dr. Rule performed the duties of principal with great reputation. He also took a leading part in the church courts, where all measures affecting the interests of the Presbyterian body were discussed and decided. He appears, indeed, to have been, during the latter part of the seventeenth century, one of the most notable of the Scottish ministers. During the reign of William III. he was sent to London as one of the commissioners from Scotland, and, according to Calamy, he was when there much noticed and respected by the king.

Spending a troubled life, engaged frequently in the exciting struggles of unsettled times, compelled repeatedly to change the place of his abode, persecuted and imprisoned, Dr. Rule could not have the leisure and composure requisite for the production of literary or theological works which would float his reputation down to posterity. That, however, he possessed good abilities, that he was respectably learned, and that his character was excellent, may fairly be inferred from the high and honourable position he attained in the latter part of his life. Calamy says he was a man of great candour and moderation, and generally esteemed and beloved. Wodrow speaks of him as the learned and worthy principal of the College of Edinburgh, whose memory is savoury in the Church. But perhaps a higher tribute is paid to his ability and power by the frequent and bitter attacks made upon him by Episcopalians, who, viewing him as a leader and authority in his own party, strenuously endeavoured to lessen the influence of his writings and character.

Most of his writings were on the controversies of the day; they have ceased to interest, and are now only found in the libraries of the curious. His principal works were "A Rational Defence of Nonconfor-

mity," and "The Good Old Way Defended against A.M. D.D. in his inquiry into the new opinion of the Scots Presbyterians." So highly were his abilities and judgment estimated, that some of these were undertaken, at the request of the General Assembly of his church.

The genius of Butler has invested his descriptions of the Puritans with an interest which will amuse so long as there are minds capable of relishing wit and humour. An attempt was made by the Jacobites to satirise and ridicule the Scottish Presbyterians in a book, published in the early part of last century, entitled, "Scottish Eloquence Displayed;" but the work is coarsely done, and instead of wit and humour we have scurrility and abuse. Foolish and profane stories are told of the preaching and prayers of the ministers: Some of them may be true; but most appear the exaggerations of malice or ill-will; but for the truth of few is any evidence adduced. Such methods of treating opponents may gratify morbid tastes, but cannot refute error or advance truth. Dr. Rule figures as the leading hero in this book; and though nothing is alleged against his character, his writings are sneered at and ridiculed; it is objected against him that, he admits many Presbyterians are neither moderate nor sober, and yet he blames the cruel persecutions they suffered; he is reproached with deserting the old cause, that he might be thought moderate and sober. Garbled extracts are given from his writings, and phrases, and sentiments, detached from their context are strung together; yet, notwithstanding this treatment, and various quibbling and trifling criticisms, it is sufficiently evident that though Dr. Rule was a strong Presbyterian, he was the advocate of moderate measures, and disapproved of the violence of extreme parties. "May not," says he, "two nations trade together and be governed by the same laws, and yet bear with one another as to church ways." It must, however, be admitted, that there are portions of Dr. Rule's controversial writings, of which good taste and feeling must disapprove; he speaks in no measured terms of the characters of "prelatical incumbents whose lives are scandalous and unfit to edify the people, and do rather harden them in wickedness." Hence, probably, the bitterness with which he was assailed. Unfortunately, the evils of persecution do not end with bodily suffering; for while it brutalizes the oppressor, it is apt to sour the temper, to strengthen the opinions and prejudices, and to increase the fierceness of the spirit of the victim.

That Dr. Rule was a laborious student, even late in life, is shown by a sobriquet which was bestowed upon him. Dr. Campbell, who was professor of theology, was his

greatest friend, and both were regarded as the ornaments of the university. But their habits of study were different; Dr. Rule continued his studies far into the night. Dr. Campbell began his early in the morning. Living in the same street, with their library windows opposite to each other, the candle of the one was often seen shining, when that of the other was newly lighted. Hence, Dr. Campbell was called the morning star, and Dr. Rule the evening star.

Dr. Rule having lived to a good old age, and maintained his principles, in good as well as in evil times, was at length stricken down with mortal sickness. He bore, it is said, his illness with exemplary patience and serenity of mind. The ruling passion in him was strong in death; for not long previous to dissolution, his mind began to wander, and he imagined that he had yet one more sermon to preach to the people of Edinburgh. His friends endeavoured to dispel the illusion, but without effect; he still insisted on rising from his bed and going to the pulpit to perform this last duty. At length, however, he agreed to preach in the house; he was raised in bed, his gown was put on him, and the Bible was brought; he then went through all the parts of Presbyterian worship; a psalm was sung, and he prayed; he then read out his text, explained it, and applied it closely; he prayed again; another psalm was sung, and after pronouncing the blessing—"The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all.—Amen," he fell back and expired. "A pleasant end," says Wodrow, "of this great man, just, as it were, at his work."

His death took place in 1701, being then about 73 years of age. He seems never to have been married, nor have we seen any account of his relations.

Dr. Campbell was deeply afflicted by his death, and said with much emotion, "The evening star has gone down, and the morning star will soon disappear." He, too, died in the autumn of the same year.

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## Extracts from New Publications.

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### THE MOSAIC HISTORY OF THE CREATION.

THE Biblical narrative of creation is simple and consistent; it is utterly devoid of aught that can be reckoned extravagance, and never outrages right reason. It is not only in a state of non-antagonism to science, so as to occupy a

mere neutral position; its statements are in strictest harmony with modern discoveries. It teaches, among other important truths, that the present system of things, though of long continuance, is not eternal, but had a beginning, both as regards form and motion; that light, which acts so important a part in the whole economy of nature, from the aggregation of the elementary bodies upwards to the various forms of vital organisation, and which is here expressly distinguished from the celestial luminaries, whence it is at present dispensed, was the first of created agents; that light was succeeded by the atmospheric arrangements on which depend all meteorological processes, and as indispensable for organic life as the antecedent agent was for this, and for the preceding inorganic combinations. The introduction of life upon the earth, terminating with the creation of man, to whom a place peculiarly his own is assigned in the scale of being, proceeded, it is found, in the order indicated by the sciences of geology and physiology, while the whole creative process, from its beginning to its close, is declared to have extended over six indefinite periods, termed "days," after the measure of time most comprehensible to man, but more especially as indicating seasons of activity in connexion with, and in contrast to others of repose,—mornings and evenings (comp. Ps. civ. 23). The distinction made with respect to that all-pervading power, light, and the bodies from which it is most copiously emitted, with the further notice that its creation preceded the adjustments necessary for storing it in the sun, which was henceforth constituted to distribute it over nature, is a fact worthy of most careful consideration. It is a truth only recently recognised by philosophy, and is so opposed to all appearances and probabilities, that the statements of the Hebrew lawgiver on the subject were long confidently urged, by such as arrogated to themselves superior discernment, as clear indications of the falsity of his views. But surely now, that the truth of these statements has been incontrovertibly established, the appearances and the probabilities which so long militated against the writer of Genesis, and which would unquestionably have led any one less informed to state the reverse, should proportionally weigh in his favour, and show that his information was derived from a higher source than



the mere contemplation of nature, or the speculations, whether of Hebrew or Egyptian sages. It may, with the utmost confidence, be maintained that this was no accidental coincidence, or a discovery of the writer of the narrative himself.

Nor is it more conceivable that he was indebted for it to any of his contemporaries; it therefore only remains, that he was led to this mode of stating the fact, though possibly without any knowledge of the scientific bearing of the question, by the Creator of the universe himself.

This is only one of the many remarkable revelations contained in the first chapter of Genesis; another, not less worthy of consideration, and from the variety of particulars which it embraces even more striking, is the order in which it intimates, though in popular and general terms, creation succeeded creation in the organic world. So soon as the earth's surface was laid bare of its watery covering, a Divine mandate was issued that it should be clothed with vegetation, which is admitted to be the ultimate support of all animal existence. This was succeeded by the creation of various denizens of the deep, and of the winged creatures of the air; while a subsequent act of the great creative process peopled the dry land with its proper tenants,—“the beast of the earth after its kind, and cattle after their kind, and everything that creepeth upon the earth after its kind” (Gen. i. 25). The order here is, the wild beasts of the field and forest, the domestic animals, and the smaller classes of land animals; for it is to such that the expression “creeping” applies, and not to the reptilia, which were included in a former act in connexion with the peopling of the waters. And last of all was introduced, as the capital and crown of creation, rational and responsible man, made in the image of the Creator, and constituted his earthly representative, and with that view invested with authority over the whole inferior creation.

No doubt, between this record of creation and that inscribed on the rocky bosom of the earth, there may be some noticeable variations, as for instance in the respective places assigned to the vegetable creation compared with some of the lower forms of animal life; but this can be explained on various grounds connected with the character and the readings of the two records. With respect

to the one, there is the fact already adverted to, that the narrative is in very general terms, and touches only the great points of the creative process; while, with regard to the other, it is not an unwarrantable conclusion that some of its pages have not yet been read, or that the earliest of them may have indeed perished. As to the leading features, however, the harmony is remarkable; and such is all that can or need be reasonably expected in a matter of this kind; while, at the same time, there is the strongest presumption that the progress of scientific discovery will not affect the great principles already established, whatever it may do with regard to matters of detail, and their bearing one way or another on the Biblical history.

Further, very remarkable is the amount of information communicated in the few brief intimations of the opening chapter of Genesis. This is no less striking than the accordance which it exhibits with the most recent results of scientific investigations into the various departments of nature, and which are here so wonderfully epitomised.

In a few short sentences is condensed the whole history of creation, and the result of processes carried on for untold ages; every part rightly proportioned, and not a single sentence misplaced. Who selected the information, and who so skilfully abridged it? These are, indeed, questions which, if Divine inspiration be excluded, it will be extremely difficult, if not impossible, to answer.

Nearly all that is communicated in the narrative of creation preceded the origin of man. It could not, therefore, have been the product of experience handed down by tradition to the Mosaic age; and as little ground is there for holding that in any of those early periods there was sufficient acquaintance with scientific principles, deduced from a long and careful study of nature, to enable an observer, however favourably situated, to classify the various animal forms in the precise order indicated in the succession according to which the old Hebrew history introduced them on the earth, or to read the history of the earth itself, and the several changes through which it passed, as inscribed by the Creator on its solid crust.

It must be very obvious that if the Hebrew history of the creation had not been written under the guidance of the same Divine hand that fashioned the

earth itself, it must long ago, by universal consent, have been pronounced false, not only in respect to one or two particulars, but equally so with regard to all its statements; and the inquiry would never have been limited, as it now fortunately is, by the progress of science and the application of sounder exegetical rules, to the few points which to some degree still form a subject of controversy. — [*From Macdonald's Introduction to the Pentateuch, just published by T. and T. Clark.*]

### TRUE HAPPINESS.

REGENERATION is valuable for its own sake, and would be covetable for the present life, though there were no hereafter. When the unbelieving and worldly allege or imagine that a religious life consists of nothing but self-denial, and penance, and mortification, and whatever else is vexing for the flesh and wearisome for the spirit, they make the charge on the ignorant presumption that there can be no pleasures but those which gratify them — their balls, and routes, and theatres, and gambling, and debauchery; and when they see the saints abstaining from such things, they affect to pity them, as if they could have nothing else in which it is possible to find delight. But what signifies it in forming a judgment in this matter, though their depraved minds cannot comprehend how there can be any pleasure in life in the absence of such indulgences? And what signifies it, though they wonder and stare in incredulity at any one saying that he finds a wide field of enjoyment in the exercises of religion? When the inquiry respects a man's happiness, the question is not whether he be possessed of what gratifies you; but whether he be possessed of pleasures which gratify him as much as yours gratify you. Accordingly, though the Christian is shut up from many things in which the worldling revels, he is admitted to other pleasures in their stead, which are as gratifying to his regenerated taste as are those of the natural man to his depraved and vitiated taste. When the one chants with glee his loose or bacchanalian song, in the midst of dissipated companions, the other may, with as joyous feeling, I ween, be singing a hymn in praise of his Redeemer, in company with brethren ransomed from the world's follies and sins. When the one is away to the

race-course, to delight himself with its cruelties, is it difficult to conceive of the other being as pleasantly engaged in visiting the abodes of indigence, and witnessing the happiness which his almsgiving communicates? When the one at the theatre enjoys the scenic representation of some bloody murder, may not the other be as pleasantly occupied by some death-bed, in ministering the triumphs of faith to a soul about to pass into eternity? And when the one lies on his bed and delights himself with the fancy of that splendour and high station in the world to which, by the success of his speculations, he hopes to attain, the other may be surely as joyous in the anticipation of that time when he shall be raised to a principality in the kingdom of God. It is thus that the Christian neither shares, nor desires to share, the enjoyment of the pleasures of the worldling, but possesses others which, in their sweetness and dignity, far more than compensate for them.

Although, then, religion had demanded of its disciples the surrender of much that is naturally and truly pleasurable, yet they would have had no ground for complaint, since it opens up for them so many other sources of enjoyment. But when profane men are accustomed to mock at the superstitious weakness and cowardice which submit to so many restrictions, we claim that they state, with some precision and particularity, what those restrictions are to which they refer. What pleasure is there, even according to their own estimate of pleasure, which our faith denies us? Let them mention one which will bear to-morrow morning's reflection, and we engage to show that the saint is not forbidden to enjoy it. Is he forbidden to taste of the fruit of the vine, and to be merry with his friends? Did not his Master sanction the conviviality by his presence, — yea, minister to it by a bountiful exercise of his power? Is he forbidden to lead about a wife in honourable wedlock, under the clear shining of the sun — so unlike the infidel, who curses star-light and lamp-light, in the prosecution of his low and guilty amours? Is the saint prohibited from being a musician, or a poet, or an astronomer, or a botanist, or a student of any department of science whatever? Surely that nature which his Father has framed is as patent for his contemplation, as for the unbeliever's, while he has a principle of devotion within



his heart which capacitates him for a sweeter relish of its pleasures. Oh, there be men, scarcely able to write their own names, who, because they have contrived to spell through the ill-written pamphlet of some profligate atheist, will set themselves forward as persons emancipated from the thralldom of superstition, and talk about the narrow-mindedness of Christians, as if Newton had been no philosopher, Milton no poet, and Hampden no patriot; and as if Thomas Paine had been a scholar; and as if Robert Owen, who mocks at the remembrance of his mother's virtue, were possessed of the common properties of a man. Brethren, I warn you again,—“Beware of dogs.” I will tell you in what consists the liberty of the infidel beyond that of the Christian; he is at liberty to gain for himself the ruined character, the desolated fortune, the palsied frame, and the untimely death of a drunkard; he is at liberty to gain for himself the violent death of the murdered duelist, or the Cain-like conscience of his murderer; he is at liberty to gain for himself the shame and torment of the public exposure and unrelenting vengeance of his paramour, whom he has betrayed and cast off; she, too, a haggard monument of the light-hearted, mocking ungodliness of her sex—or to gain for himself that rottenness of bones which is the fruit of his profligacy. See him as he goes; there is your man of pleasure, who mocks the saint for his gloomy and slavish superstition!

We have not yet done. Whose system is it which ministers better to its disciple's comfort in the day of adversity? When his houses have been burned; when his ships have been wrecked; when his crops have failed; when his trade has been desolated; when his child has died; when he is racked with disease? Whence comes alleviation of his woes for the infidel? Has unbelief any physician, with any healing balm for him? On the contrary, it only aggravates his misery with the threatenings of a woe, of which his present sorrows are but a gentle earnest. And who shall accuse the wretched man of much inconsistency, if, by the perpetration of that last crime, he should endeavour, though vainly, to obtain the respite of insensibility for a season, at least from the agony of his despair? What a system that must be, for which the horror of suicide is a laudable consistency!

With the despairing infidel, contrast the hopeful saint, as he mingles his tears with smiles, and alternate songs of joy with his groans. “It is my Father's doing,” he says of his afflictions; “can anything hard proceed from that hand which has already parted with a Son for me; yea, from that hand which has been nailed to the tree for me? That cross is my master-demonstration over all adverse appearances, that not only is nothing sent me which comes not with a merciful design, but that it is the best gift which I could receive. How it works for my good, I do not understand—what it gains for me, and what it saves me from; but that which I know not now I shall know hereafter; meanwhile, I believe, and believing, gratefully adore.” Wonderful, indeed, is the alchymic power of Christian faith when, in the loss of fortune, the loss of health, the loss of his child, the loss of liberty, yea, the loss of character, the Christian can discern favours; and when death itself, to others the king of terrors, he can welcome as a friendly messenger, on an errand of his Father, to conduct him home. This is no fanciful representation of the power of Christian principle. Multitudes every day and every night enjoy the triumph. The profane may call it a delusion; but this does not much affect the argument; the demonstration remains, that the Christian is a happy, the happiest, yea, the only happy man.—*Anderson's Regeneration: A. & C. Black.*

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## The Sabbath School.

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### ELEMENTARY TEACHING.

#### REMOVAL OF WRONG NOTIONS.

THE removal of wrong notions is a most important part of the instruction of elementary classes; because the notions acquired by children, while passing through these divisions of the school, will probably exert a greater influence upon their minds and do more to form their future characters than any ideas that will be acquired in a similar space of time, at any subsequent period of their existence.

The removal of wrong notions is especially commended to your attention,

inasmuch as this part of elementary instruction has been most sadly neglected by many Sunday School teachers, in their zeal to impress the hearts of their scholars with religious sentiments. Intent upon the subjects which afford to themselves most delight, these teachers dwell upon the importance of influences and affections, and incessantly talk of faith and hope, of joy and peace; forgetting that their words and phrases often undergo changes while passing into the mind of a child, which would excite the greatest surprise if they were but known, though it may be as confidently stated that the wonder on the part of the teacher would immediately cease if the cause of the "strange perversions" were but fairly and perseveringly traced.

The experience of every one supplies the proof that in early life injurious associations and false notions are often formed, which can never afterwards be entirely eradicated. The association of partridges with patriarchs was, at first, only a verbal mistake; but it gained such a power over the mind as to become throughout life a complete annoyance. The idea that the "law and the prophets" hung on two pegs, like long cloaks, was laughable; but it was the natural inference of a little child. These associations may appear foolish to an inconsiderate person, and yet they were not the notions of children whose abilities were below the average standard; but the conceptions of individuals who afterwards delighted and improved the world by the extraordinary talents which they manifested.

After what has been advanced on this subject, when treating of pictorial instruction, it must be unnecessary to offer many additional observations on the importance of correcting the singular notions which are formed in the minds of children by the indiscreet speeches and erroneous assertions of parents and friends. May not much of the scepticism that prevails respecting the most solemn declarations of Scripture be traced to this source?

The false and absurd clothing in which religious truths have been presented to the mind in early life often produce the worst results when the intellect begins to examine for itself. The assertions respecting "the dark pit-hole and flaming fire into which all bad children are put," and the "cloven foot and pitchfork of the great black spirit, who is so de-

lighted to get such little children there," may excite abject fears, and, oft-times, produce the required submission; but at the same time the most erroneous notions will be formed, and those motives to obedience will be engendered, which ought to be constantly checked, instead of being thus encouraged. Whether actual fire is prepared for the eternal punishment, or whether Satan ever enjoys "delight," or can even feel satisfaction, need not now be determined; it is enough for the present purpose to declare the undeniable fact that the above, and many similar alarming expressions, which have been in childhood revered as Bible truths, are frequently, in more mature years, converted into objects of ridicule, or freely used in turn as legitimate sources of terror, to frighten little children into the fulfilment of the most unreasonable demands, or to the performance of those things which are considered good. Sunday School children have shared in the evils connected with this mode of treatment, and have been often so alarmed by the phantoms thus created, that the desired object of their teachers has apparently been attained; but the terrible reality that the contemptuous scorn and the false reasonings of infidelity have often swept away in one hour both the injurious absurdities and the solemn truths with which they have been so improperly associated, should not only appal, but effectually prevent all persons from using such pernicious means for obtaining or securing obedience.

All representations of God as the "good man," in opposition to the devil, as the "bad man;" all unguarded declarations to infant children, respecting the "fierce anger of God," his "fiery wrath," and his "flaming indignation," not only produce erroneous, but most unworthy and degrading notions of the Divine character. Even those general declarations which at first sight appear quite plain, are not sufficiently intelligible to the scholars in the elementary classes; for without explanation they often produce the most imperfect notions. For instance, little children are frequently taught that God made heaven and earth, without any precise instruction as to his creative and almighty power. And what is the result? They imagine that God made the world; *i.e.*, the neighbourhood where they reside, in a way similar to that in which a



clever artisan completes the articles which he manufactures. The idea being generally associated with that trade which they best understand. Some great and powerful being in the human form, with human attributes and frailties, is thus pictured to the mind, and it is needless to say that the removal of the notion is no easy task. But if, when general declarations on religious subjects are first made to young children, each of them be followed by a definite explanation, and appropriate illustrations, false notions will, in a great degree, be prevented; and the scholars thus taught will grow up with more correct and sublime ideas of the infinite and unchangeable Jehovah.

The teachers of elementary classes should not only, however studiously, avoid unguarded declarations, and those unexplained assertions which may be misunderstood; but they should also be ready to meet the just requirements which the imperfect notions of their infant scholars may impose. The uneducated mother was most sadly puzzled and distressed when her inquiring child followed the scriptural declaration "God is a Spirit," by his earnest desires to know what sort of a thing a spirit was, and by his incessant entreaties to be taken immediately to see one. Something more than the vague replies, "I can't tell," and "You cannot go," ought to be given to questions of this kind; for the evasive answer may be construed into an unwillingness to comply with a reasonable demand; and the thoughtful inquiries of childhood may be thereby irreparably repressed. Indeed, all opportunities of conveying instruction upon suitable subjects, and especially when they are presented by children themselves, should be eagerly embraced. And not only must a variety of such ideas and questions as those which have been stated be expected, but you must be prepared to grapple with the innumerable absurd and superstitious notions which are extensively prevalent among the poor. You must not, indeed, fill the heads of your scholars with wrong notions, in order that you may exercise your skill in trying to drive them out; but carefully ascertaining whether their present ideas be correct or not, and examining the kind of impressions which your words produce, see that your scholars not only understand the meaning of all that you say, but, to the full extent of your power, strive to prevent them from adding to it

those wrong notions which they may have previously formed, and which have been proved to be so exceedingly detrimental to their spiritual advancement.—*Teacher's Companion.*

## LETTERS ON CHRISTIAN EXPERIENCE.\*

TRUE PRAYER—SANCTIFIED SORROW.

J—, 7th December, 1860.

MY DEAR BROTHER,—I have to thank you very much for your kind and interesting letter, with its cheering intelligence. I was glad to hear of the Thursday Evening meetings, and hope that as coals burn more fiercely when heaped well together, so the Lord will use the bringing together of heart to heart to the increase of fervour and prayerfulness in each one, and satisfy his praying people with his goodness, as, indeed, he surely will. I was glad to hear of the — meetings, and hope the work is not over there. I was particularly interested in your description of Mr. and Mrs. —, as being simple and confiding in the Lord. These are ever the souls that God enriches, and the instruments that God makes use of. Souls that when Jesus says, "Fill up the water-pots," go right heartily to work, unhindered by the wisdom that must know it all beforehand, and fill the pots up to the very brim. And Jesus meets their simple, hearty trust, for he gives them gallon for gallon of wine for water, and the pots are filled with wine up to the brim.

Oh what a God we have, *rich* unto all that call upon him! Never prayer went up to heaven without its answer. Not one; and never will. There is no certainty more sure than that *every true prayer* shall be fully answered. Has not God again and again given the most absolute promises? and the Scripture cannot be broken. Is not every true prayer the cry of his own Spirit in his children's hearts, "according to the will of God," and will he set that aside? Does it not present his own blessed Son? and can he refuse to acknowledge that Beloved One's claims? Never, never. I desire to have it written, as one of my deepest convictions on my inmost heart, that it is not a whit more sure that there is a God at all than that he is the rewarder of all that diligently seek him; that he in every case answers, in his own time and way, *true prayer*. But this helps us to see how much of our praying is fleshly, and not of the Holy Spirit. May he ever help our infirmities—ever give us desires—ever help us

\* These Letters were not written for publication.—[Ed. E. P. M.]

to draw near in Jesus, with the "inwrought prayer" of the righteous, which has power with God. Not only have we a Father, to whom we draw near—a Father *infinitely* more ready to give us all good than ever an earthly parent was to give his children bread; but we have an Advocate with the Father. One would have thought it enough to have a Father; that a Father did not need an Advocate. But what rich provision is made for our complete blessing; we have both a Father and an Advocate, who, when he asks for us, asks for himself; and asks on—oh, what grounds?

"Let us, therefore, come confidently to the throne of grace, that we may obtain," "with a *true heart*, in the full assurance of faith."

I am, very affectionately, yours.

J—, 5th January, 1861.

MY DEAR —,—I thank you very heartily indeed for your kind letter, with its most interesting intelligence. I am glad to hear the particulars you mentioned about —,—, and hope that this is a brand plucked from the burning. One little particular I am especially thankful for—his mother's persevering prayers. And I desire to be encouraged afresh to pray always and faint not; for faithful is he that hath promised, who also will do it; that is, when it is true, inwrought prayer. No law of so-called nature is so sure as the success of all true, believing prayer.

It is truly distressing to hear of poor — and ——. I do feel it so. How mournful to see those who had seemed to have got their fill of the miseries of the far country, and to have been welcomed by the forgiving Father, go back again to the swine husks. But we must not give them up. GRACE REIGNETH. And our own histories, like Israel's of old, abundantly show that God's long-suffering patience is very, very great; that his grace can stoop to any depth, and lift up and hold up any case, however unpromising.

CAST UPON THEE (Ps. xxii. 10). That, dear brother, must be our heart's true rest in difficulty and sorrow; not to be spoken of only, but to be realised. I know not what we should do without our burdens and sorrows. We have not one too many. Scripture promises are, oh, how precious, and the throne of grace, how sweet to the soul that is cast upon him as its only resource. And then the joy of the abundant enlargement that, just at the best time, shall most surely come. It is thus that we prove, in sweet experience, the manner of the Father's love as we would not otherwise have done.

In trouble and sorrow I am frequently

reminded of a remark I heard years ago from an old man, which the Lord made a precious word in season to my heart. He was going out to the bay to fish, and I was going with him for the sail. Before starting the old man looked seaward and skyward, and began to lift large stones into the boat. He put in a good load; and on my asking him why he loaded it so, "Ah," said he, "we must mind that, or we may go to the bottom. I ken by the curl on the sea that there is more wind than you would think in the lea up there, and we must put in as much as gar her *haud a grip o'* the water, else she'll capsize." It was a word for me then, and often since. At that moment I had firmly strapped upon me several heavy griefs, which love's own hand had bound, and I was helped to see more clearly the reason for the cross. We need the weight, to make us *take a grip and hold the grip* of grace, the promise, the hand stretched out to help and save. I would have gone out without the ballast, and been sunk; but the old man knew better. And how often would I have suffered shipwreck on the dangerous sea of life, but for the very burdens which God, in wisdom, had laid upon me, to make me hold the hand I could not do without.

Dear brothers, our joy and strength lie all in God and the word of his grace. How real his help, how true his promise, when in simple trust we commit ourselves to him. He never, never fails. How blessed that we are not alone, but that the Father is of a truth with us as he was with Jesus, loving us with perfect love; for in Jesus all that could hinder his love is put away, and he guides us with perfect wisdom. All our circumstances are well considered. No physician ever made up his prescription so carefully, so wisely, so kindly, as our covenant God has made up all the arrangements of our lot. It is perfect. To change it were to spoil it. And the cross of Jesus is the key that solves all mystery. So, then, let us trust implicitly, and sing in the ways of the Lord. . . . God is very precious to us all. "Who should louder sing than we?"

I am, my dear Brother,

Very affectionately, yours.

## A SNOW STORM IN MARCH, 1845.

THE tuneful songsters of the grove,  
That erewhile made the woods to ring  
With notes of gratitude and love,  
To welcome back returning spring:

Alas! their harmony and glee  
Have ceased, no more with love they glow;  
They shake their shiv'ring wings to free  
Their feathers from the drifting snow.



Where now the early flowers of spring,  
That seemed to smile at winter's death?  
Winter came back on rapid wing—  
They bowed before his icy breath.

Yet soon the music of the trees  
More loud than ever shall resound,  
And, cherished by the vernal breeze,  
Fair flowers anew shall deck the ground.

And thus it was with Jacob's race  
When freed from Pharaoh's galling yoke—  
(Bright emblems of the sinner's case  
When first the chains of sin are broke) :

Their joy was great, but soon it ceased  
When dangers new enclosed them round ;  
Nor was it perfectly possessed,  
Till once they trod on Canaan's ground.  
"D. G."

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### LINES.

WHATEVER chastenings by his hand are  
sent,  
Whatever trials we may here endure,  
O let us always strive to be content,  
Since Christ for us was mean, despised, and  
poor.

And let us go to Jesus for a cure,  
A balm to heal the troubles of the soul ;  
He is our rock, he is our safety sure,  
And he alone afflictions can control.  
He woundeth us in love, in love he makes  
us whole.—*Ibid.*

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### CHRIST IN US.

FEW Christians have attained to that intimate and complete union with Christ of which he spoke in the last interview with his disciples before his crucifixion:—"Abide in me and I in you." It is not merely trusting in Christ or walking with Christ ; it is living in him, and having his presence ever in the soul. As two friends, though separated, live in each other's thoughts and affections, and possess one spirit, seek each other's happiness, rejoice in each other, and often, without consultation, come, as it were, instinctively to the same opinion, and adopt the same course of life, so Christ and the true believer are one.

Paul, in one of those sententious sayings which contain an epitome of the Gospel, declares that the grand revelation of the New Testament is, "*Christ in you the hope of glory.*" Oh, the preciousness of such a union with Christ ! of such a real presence of the Saviour in the soul ! And yet it is to be feared that many of his followers know but little of it.

Some have merely a historic Christ. Others have a dogmatic Christ—the Christ

of the catechism and the schools. What we need in order to know the full power of Christ—the power of his life, the power of his doctrine, the power of his resurrection—is to have Christ in us as the object of thought, of trust, of affection, of desire, of hope, of joy—to be in sympathy with his feelings and his work—to be swayed by his Spirit.

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### CHRISTIANITY A WITNESS-BEARING.

CHRISTIANITY is a testimony or a martyrdom : every Christian is a martyr, and has no other calling upon earth than to "show forth the praises of Him who has called him out of darkness into His marvellous light." The disciple of a God who died for the truth, ought also to be willing to die for the truth ; if not on the cross or in the flames, at least by the perpetual subjection of self-love and the constant practice of self-denial ; if not in his body, at least in the good opinion of his fellow-creatures, whose esteem is deemed a second life, and whose contempt is considered little short of death. Thus the distinguishing characteristic, the primary seal of Christianity, is testimony, is confession ; and the greatest crime towards God is silence.—*Vinet.*

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### DARK HOURS.

THERE are dark hours that mark the history of the brightest years. For not a whole month in many of the past has the sun shone brilliantly all the time. And there have been cold and stormy days in every year. And yet the mists and shadows of the darkest hours disappeared and fled. The most cruel ice-fetters have been broken and dissolved, and the most furious storm loses its power to harm. And what a parable is this human life—of our inside world, where the heart works at its shadowing of the dark hour, and many a cold blast chills it to the core ! But what matters it ? Man is born a hero, and it is only in the darkness and storms that heroism gains its greatest and best development, and the storm bears it more rapidly to its destiny. Despair not then, neither give up ; while one good power is yours use it. Disappointment will not be realised. Mortifying failure may attend this effort and that one ; but only be honest and struggle on, and it will work well.

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### FOOLISH THOUGHTS.

WE are apt to believe in Providence so long as we have our own way ; but if things

go wrong, then we think, if there is a God, He is in heaven, and not on earth. The cricket in the spring builds his little house in the meadow, and chirps for joy, because all is going so well with him. But when he hears the sound of the plough a few furrows off, and the thunder of the oxen's tread, then the sky begins to look dark, and his heart fails him. The plough comes crushing along, and turns his dwelling bottom side up; and as he is rolling over and over, without a home, his heart says, "Oh, the foundations of the world are destroyed, and everything is going to ruin!"

But the husbandman, who walks behind his plough, singing and whistling as he goes, does he think the foundations of the world are breaking up? Why, he does not so much as know there was any house or cricket there. He thinks of the harvest that is to follow the track of the plough; and the cricket, too, if he will but wait, will find a thousand blades of grass where there was but one before. We are all like the crickets. If anything happens to overthrow *our* plans, we think all is gone to ruin.

## Missions.

### CHINA.

*Rev. Alexander Grant to the Treasurer.*

*Amoy, 8th December, 1860.*

MY DEAR MR. MATHESON,—It has been our happy privilege to admit five new members at the last dispensation of the Lord's Supper at Bay Pay. They have joined themselves to God's people in the midst of no small degree of persecution. Three of them belong to Kang Khau. One is the man in whose house the company of believers there have been meeting for worship, who has from the beginning continued stedfast in the doctrine of the Gospel; another, also an elderly man, who had formerly engaged in the lawless practices of the village; and the third, a son of the old man baptized in August last. An elder brother of this last also attended, but was not considered a suitable subject for baptism. He was, while returning from Bay Pay, taken prisoner by some people of a village near by, who accused him of having had a share in the loss of a ship belonging to them; but, through the intervention of his friends, he was released a day or two after. The remaining two were Bay Pay people; one of them a day labourer with Wat, of whom you have heard as having recently met with fresh persecutions. On that day on which the communion was dispensed, while Wat was attending the service, his fields, at his native village, were given over to another man by the hostile authorities of the village. His property has been plun-

dered time after time, and he seems now to be bent on leaving the place for a situation where he may be permitted to earn a living.

One of the elders set apart at last communion left this world just before the present celebration. He was an old man, who has long been desirous to have done with the world; we trust from views of the blessedness of a state of holiness in the next. His children do not follow his example, and remain in heathenism. The other elder, Ch-heng Soan, seems to be fitted for his duties in a wonderful way, and takes the chief charge of the congregation at Bay Pay. He and I, accompanied by an old man named Gam, from Pechuia, paid a visit to the Hien city of the district in which Bay Pay is situated. We stayed there several days, and had good opportunities of preaching. There seemed to be unusual interest in the case of one or two persons. We are, however, always called on to rejoice with trembling. At Bay Pay, one of the members, on being called before the elders, and confessing that he had on two or three occasions travelled on the Lord's days, was not permitted to sit down at the communion table. Messrs. Douglas and Swanson having come from Amoy to be present on the occasion; and Bu-liat having come from Pechuia, all matters of importance were brought before them, and nothing was done

except with the consent of all. At Pechuia the ground room of the house, formerly occupied by the deceased deacon, Thong-lo, has been opened for preaching, as being in a more suitable locality than the chapel. Some obstruction was attempted by the owner of the ground, but this seems likely to be got over.

At Kang Khau the spirit of opposition has shown itself. Adjoining the house where prayer has been made, and Sabbath worship kept, is a temple, the idol of which has not of late been so propitious as before to the village people. The latter accordingly raised a disturbance, and attacked the house, not, however, doing much mischief, but demanding that they should remove to a distance from the temple. I visited the place, and called on the head man of the village, whom we found to be a venerable man, but a miserable opium-smoker, and, poor fool, determined that his posterity should worship him, for which he had got a picture of himself prepared. He showed no special enmity, but repeated the request to remove to a distance. We heard that, during this commotion, another heathen had joined the worshippers of God.

By terrible things in righteousness God answers our prayers and yours. He will work, and who shall hinder?

I am, dear Sir, your's very truly,

ALEXANDER GRANT.

P.S. Mr. Swanson would have written you this mail, but that I have done so. The brethren are all in good health, and Mrs. Swanson is becoming rather stronger.

In a letter, written from Swatow, dated November 13th, the Rev. George Smith says:—"Leaving money matters, I can at present enter but briefly on the work of our mission during the past year; and as I purpose writing fully in a few days to Mr. Barbour, it will be the less necessary. This year has been one of special trial. Our operations have been threatened at Swatow and Tat-hau-pow. It has been a great disappointment to us that Dr. Carnegie has not seen his way to come to our aid. Several individuals, who at one time seemed very hopeful, have

not realised our expectations. The feelings of the people have been excited to jealousy, and in many cases to bitter animosity. Our position has led us to know something of the apostle's state when he wrote, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Still the Lord has very manifestly been a shield to us, and we have been enabled to hold our positions at Swatow and Tat-hau-pow. Some appear to be in earnest in seeking after the truth, and we have resolved, if the Lord will, to baptize one man on Sabbath next. We need much prayer offered up on our behalf that the Lord may sustain our souls in life, that the Holy Spirit may be poured out as floods upon this dry ground. Let the *raising up of earnest native agency* be constantly remembered in our supplications for this land; may the Lord grant that some chosen vessels, to bear Christ's name before this people, may be speedily sent to aid us from home.

Mr. Burns has been holding out to us the prospect of a visit soon. His presence now would be most opportune. I trust we shall shortly be able to welcome him amongst us in the fullness of the blessing of Christ.

With Christian regards,

I am yours sincerely,

GEORGE SMITH.

#### CORFU.

Extracts from Mr. Charteris' letter dated 7th January, 1861, to the Treasurer:—

DEAR MADAM,—I have much pleasure in informing you that the box you sent us, with all its contents, arrived in safety, and your presents have been very gratefully received by all parties to whom they were addressed. Already I have distributed a good many of both Noah's Ark\* and Willison's "Forty Scripture Directions." I am certain the "Ark" must be a favourite, and, by the Divine blessing, must do much good. I have forwarded a few copies of both works to our friend Baron D'Oveston at Santa Maria. I have been much de-

\* A work republished from the works of Willison, principally for sailors.



lighted with the History of the Commemoration of the Tri-centenary; but the lecture on the Conference on Missions at Liverpool I have not yet been able to read. A new plan has been adopted in regard to the sailors when they get on shore, and the consequence of the admiral's judicious arrangement has been, the town is enjoying a quiet beyond anything hitherto witnessed.

The meeting of naval officers in my room on Saturday evenings for prayer and seeking growth in grace, still go on. Last Saturday evening we had one of an interesting character, as one individual present said that for two years he has scarcely had an opportunity of expressing his thoughts on religious topics, and he greatly enjoyed these re-unions.

In a letter to Mrs. Patison, dated Malta, 28th January, 1861, Mr. Charteris, after detailing his journey to Malta, undertaken for the benefit of Mr. Charteris's health, says:—"I preached yesterday for Mr. Wisely, my text being, Mark iv. 36, "Be not afraid, only believe."

The new church at Malta is a very handsome edifice. It is of Gothic construction, and is at present capable of accommodating from four to five hundred people. It might, if necessary, be enlarged by the erection of galleries. The vestry room, pulpit, gas-burners, &c., are all in fine state. A manse is being built, and it is proposed next to erect school-houses on ground contiguous; several rich merchants connected with the congregation have been liberal contributors, but I believe the greater part of the funds has been raised by the zeal and industry of the minister, Mr. Wisely, in Scotland, where his appeal met with a ready response from friends in the Free Church. He returned to Malta lately, having been absent a few months during the summer, owing to ill-health. He is now nearly well, and, it is hoped, will soon get over his affliction altogether. He is possessed of excellent talents, and of a most lively, affectionate heart, which endears him to many friends. After service we dined with our worthy friends Mr. and Mrs. Lowndes, upon whom age has made some change since we last saw them. Mr. Lowndes is, however, one of the most active old men whom I ever met. He retires from the agency of the Bible Society in the spring of this year, and intends to return with Mrs. Lowndes to England. He has, during

forty years and more, advanced the Bible cause in the East. He has seen depôts established under his direction at Constantinople, Athens, Corfu, Smyrna, Alexandria, Tunis, Algiers, and latterly in Italy, so long closed against the word of God.

Among the soldiers, several of the 14th Regiment spoke of him in the warmest terms, and attributed to his instrumentality their conversion to God. Mr. Wisely's present assistant is a Mr. Bodie, who preached last evening an excellent discourse from John xiv. 15, "If you love me keep my commandments." From time to time sappers and artillery-men leave Corfu, and are sent to Malta, we getting others in exchange for them. I was, therefore, agreeably surprised yesterday morning and last night to be warmly greeted by a few of my former friends from Corfu. The greeting I look upon as a token that they are continuing in the right way, upon which I hoped they had entered before leaving me. When it is otherwise with them, soldiers abashed hide their heads. Mr. Bodie mentioned to me one young man, a sapper, who says of Corfu that he "was born there"—that my ministration had been blessed to his conversion. This was very pleasant, and my joy in him was enhanced by hearing further that in a very quiet, unobtrusive way he had been the means of bringing others to Christ. Blessed are they who turn many to righteousness; yet what joy to a minister's heart to know of even one. One soul is more precious than the whole world!

There is also in Malta another licentiate of the Free Church, who has long and with much success conducted a school. He is the Rev. Mr. Wilson. He is now about to return to Scotland, and the school is to be continued by a young man lately come out. I felt very much to leave behind my congregation on the Lord's-day morning. Colonel Irving said that he would read to them one of Dr. Guthrie's discourses, and have prayer and praise as usual. I hope that in this way the lack of ordinances may be supplied in some manner, and that it may be to edification. Believe me,

Dear Madam,

Very affectionately yours,

W. CHARTERIS.

## Correspondence.

To the Editor of the English Presbyterian Messenger.

10, Farrar Buildings, Temple,  
Feb. 1861.

DEAR SIR,—The suggestion to form Evening Classes, in connection with our Presbyterian College, is worthy of serious consideration. We are certainly far from deriving all the benefit we might expect from a College so well situated, in the very centre of the metropolis. Confined as it is to the instruction of a very small number of students for the ministry, the parties benefited are very few, and the learned lectures and addresses of our eminent professors are comparatively lost. It is, indeed, surprising how, with so good a college in our hands, we waste the most splendid opportunities of imparting sound instruction to the youth of our Church! Where do our young men, and more especially the sons of our Presbyterian families, get their instruction in Divinity, Ecclesiastical History, and such like? Not at University College. Such subjects are not taught there. Not at King's College. Few Presbyterians have hitherto found their way there, it being, to a great extent, a Church of England institution. Where, then? Nowhere; because I cannot admit that home instruction, or the instruction derived from attendance at church, makes up for a thorough systematic knowledge of Divinity, such as is required at the present day to enable us to take any intelligent interest in the many questions which are constantly brought under public attention. Is it not, then, the natural duty of our College to impart such instruction to all, instead of restricting it to those who intend to become ministers of the Church? Our young men are most anxious to get knowledge. It is for this purpose that they attend their various societies, and that they form classes among themselves; and it is to this end also that, a few years ago, the Young Men's Society's Union was associated with the Society of Arts. Let the College authorities offer valuable intellectual treats to our young men, and I am quite sure they will respond with great energy. With digestive powers of the first order, our friends will of course expect to receive much at the hands of the College. But there is nothing to hinder them from furnishing food quite suited to their taste, such, for instance, as lectures on Divinity and Ecclesiastical History, on Moral Philosophy and Metaphysics, Natural Science and Commercial Morals, with facilities to form classes, for the study of

the Classics, Mathematics, and modern Languages. As a help to a proper conception of the work before you, let me relate to you what we are doing at King's College.

The history of the Evening Classes in London is well worthy of consideration. For several years past there have been instituted in London Evening Classes for young men, under the auspices of clergymen of the Church of England, and more particularly under the able direction of the Rev. Charles Mackenzie, who took the lease of an ancient and interesting structure in the City, called Crosby Hall. An inspection of that building, at the busy hours, from seven to ten, was indeed most interesting. All was life there. The many hundreds of young men who crowded those small rooms, up to the ceiling, appeared most eager to learn. Classes, lectures, libraries, were all well attended, and everything denoted that the institution filled a decided gap in our educational appliances. Yet much was wanting in these classes. With fees far too moderate, without a sufficient staff of teachers, with scanty accommodation, and with none of that dignity and reputation which distinguish our Colleges, the Crosby Hall scarcely met the wants of the large number of young men engaged in the City of London. In 1852, however, the first step was taken to open in the evening one of our most important educational institutions, King's College; a College which, as you are aware, was founded on the express understanding that religion and science must go together. When on that year I took up my residence in London, after the completion of my large work on "Commercial Law of the World," my esteemed friend, the Earl of Harrowby, obtained for me the permission of the Council of King's College (of which he was a member) to deliver courses of lectures on Commercial Law. My impression has ever been that the knowledge of such a subject need not be confined to lawyers, and that merchants would derive much benefit from a knowledge of the requirements of the law which govern their profession.

Under such a conviction, the lectures were open to all, and from the first they attracted considerable attention, many leading bankers and merchants having made arrangements for the attendance of all their staff. For many years, and even before I had the honour of being appointed to fill



the "chair of the principles and practice of commerce and commercial law," I was thus lecturing alone in the evening, when the able and most energetic Secretary of the College proposed the formation of a regular department of evening classes, and invited many of the professors and lecturers of the College to give their helping hand. The invitation was responded to most heartily. Convinced of the great benefit that would result to the whole community by the extension of sound instruction on the principal branches of science; convinced that a large number of persons would be ready to enlist as students, if such a boon were presented to them; convinced that the College is most favourably situated for such a purpose; and convinced, above all, that by heading a movement like this, the Church would gain, and a wholesome influence would be exercised over a large and important part of the intelligent classes of the Metropolis,—the Council, the Principal, the Secretary, and the Professors and Lecturers of King's College, were of one opinion as to the desirability of embarking in the undertaking, and we all entered into it *con amore*, regardless altogether of the inconvenience or personal sacrifice that teaching in the evening would entail after our whole day's labour, and not less of the trouble of leaving our homes at night, for the City, in all weathers.

Having once agreed to open the College with all its resources, our first thought was to offer such advantages as would be sure to attract large numbers. We wished to deserve success, and we spared no pains to attain it. Thus we gave the use of a large and most comfortable library; we enabled the students to matriculate, by taking up a certain number of subjects; we even opened all the honours of associateships, and studentships, to the classes just the same as to the other branches of the College: in short, we formed of the Evening Classes a regular Department, entitling the students to the same privileges as are conceded to the day students. But the greatest care has been bestowed in the arrangements of the subjects of tuition. To make these sufficiently attractive, a full and detailed prospectus has been widely circulated, an ample bill of fare to suit the most voracious appetite. A slight glance at this prospectus will suffice to convince you that we were in earnest in our offer. Commencing with Divinity, the first of all the sciences, that which pre-eminently distinguishes King's College as an institution which has "*sancte et savientur*" inscribed on its arms, we have our excellent Dean, the Rev. Professor Plumtre, lecturing on Butler's Analogy in its relation to his time and our own. After Divinity we have the Classics, to which our College has always attached the greatest importance.

Four classes of Latin, and four classes of Greek, offer, surely, every facility to any one inclined to master the great writers of Greece and Rome. The Modern Languages come next, with their six classes of French, four classes of German, two classes of Italian, and one class each for Dutch and Portuguese. English language and literature have their due prominence, as we have learnt by experience that many are well conversant with the Classics, and proficient in the wisdom of the ancients, yet they are quite ignorant of their mother tongue. There are four classes on this subject; History has its place, with this, as well as British Geography. And with six classes of Mathematics we complete the purely scholastic part of the programme. The next portion of the prospectus includes lectures on Commerce and Commercial Law, which embrace an inquiry into the duties, rights, and privileges of merchants, and into the principles of Commerce in their economical and financial bearings; the elements of Chemistry, with their abounding phenomena of natural life, ever new to our inexperienced eyes and ears. Mechanics, and their application to engineering and machinery, is taught with the advantages of the workshop, each student providing himself with mathematical instruments. We have a Professor of Drawing, including landscape, figure, model, and architectural drawing. Then Physiology, including the structure of living beings, and the phenomena of digestion, circulation, respiration, and secretion. Next structural, physiological, and economic botany, economic science and statistics, and experimental physics. These are the subjects taught in our Evening Classes at King's College. How can we wonder that a large number flock to our class rooms and fill our halls? And now as to some of the detailed arrangements. First of all, our winter course has commenced this year on the 15th October, and will terminate on the 22nd March, with a vacation of four weeks at Christmas. The summer course will commence on the 8th of April, and continue till the end of June. The fees are exceedingly moderate. For any single course except Divinity, £1 11s. 6d. The Divinity class is free to all students, and has in consequence, the largest attendance. For any four classes the fee is £5 5s., and in the case of several gentlemen entering from one firm or company, the fees are £1 6s. 3d. for any single course of more than five in number; and £1 1s. if more than ten in number, with corresponding reduction, if they enter for four classes. Students of the Evening Classes have the privilege, as I said before, of becoming "Matriculated Students of King's College, London," by paying an additional fee of £3 11s., including the cost of



the college cap and gown. Such matriculated students are required, unless especially exempted, to attend the Divinity Class on Wednesday evenings. Now, it may be expected that we should take some precaution as to the class of persons we admit to the College, with our large library all open to them. For this purpose, we require that each student should bring with him a letter of introduction from the clergyman of the district, from the student's employer, or the head of his office, or from some other known person. This, as you may fancy, is easily obtained, so that in practice our Evening Classes are open to every body. At the close of each Winter Session we have an examination in each subject, and we give prizes and certificates of honour and merit. We give a prize to each of the first five students who gains the highest aggregate number of marks in all the subjects which they respectively bring up for examination at the end of the Session, though no prize is given for a less aggregate than 300 marks. In each class for which not less than ten students have entered, there is offered a prize or certificate of honour, at his option, to the student who shall be highest in the examination and certificates of merit, and one certificate to each of the students next in succession who shall gain not less than three-fifths of the marks allotted to the subject. No prize or certificate can be awarded unless earned by regular and punctual attendance, good conduct, and absolute merit in the examination. Certificates of having obtained college prizes, made out under the signature of the principal and secretary, may be obtained by application, at the College Office. Other rules and regulations are also established for the scholarships and prizes, and for the associateships of King's College, to which I need not call your attention.

The result of this movement has been all that could be desired, the number who entered having been 165 for 1857—58, 378 for 1858—59, and 549 for 1859—60. This year we have had entered nigh 600 men. On their behaviour I will not say a word. They are above praise. Their attendance is exemplary. They seem to thirst for knowledge, and really it is a pleasure for us to impart it. Never could the labour of the teacher be made plainer than by having men before him who know the value of learning, and the worth of time and money. Our students are our friends. We are like little groups and families, growing wonderfully animated and loving as we proceed in our mutual acquaintance and mutual esteem.

I have written, I fear, too long a letter, but I like the subject, and my pen runs very quickly about it. If you will confer a per-

manent benefit on the Church and on the College itself, use your influence with the College Committee to leave the hall and class-rooms wide open to all in the evening, which will be the more readily effected as the hearty co-operation of the professors will, I am assured, be given to the good work. As frequently as possible let the College Committee and professors meet together and dine together. Our experience is, that the arrangements for intellectual food are best made after a rich repast, when we can enter into all these details with something like joviality and good humour.

I remain, dear Sir,

Yours very faithfully,

LEONE LEVI.

### THREE DAYS WITH DR. CHALMERS IN 1833.

*To the Editor of the English Presbyterian Messenger.*

DEAR SIR,—Will you allow me to correct an error into which I have fallen as to Dr. Chalmers' English degree, which I find was conferred by Oxford in 1835, and not by Cambridge in 1833, as stated in my paper in your January number?

I was led into this mistake from the circumstance that immediately before we went into Kent the doctor had returned from Cambridge from attending a meeting of the British Association.

As I have pen in hand, I may mention that we then talked of other excursions, and our grand undertaking was to be a visit to the United States of America, which the doctor seemed to think he should be able to accomplish after he had attained his *sixtieth* year, if he lived so long. He expressed a strong desire to form an opinion, from personal observation, of "the great experiment, social, political, and religious," that was going on there.

The "ten years' conflict," on which we were just about to enter, and the consequences of the disruption, would, probably, have prevented the doctor from making out this trip, even had his valuable life been more prolonged; but had he been spared until now, he would have discovered, without crossing the Atlantic, that the "great experiment" was proving, in many respects, a *great failure*, and been more than ever thankful that we live under our own happy institutions.

I am, &c.

A. G.

### CONTRIBUTIONS OF BOOKS TO THE COLLEGE LIBRARY.

To the Editor of the *English Presbyterian Messenger*.

DEAR SIR,—The Professors beg, through the columns of the *Messenger*, to acknowledge, with sincere, thanks, the receipt of the following books, amounting to *sixteen volumes*, which have been kindly presented to them by Alexander Frazer, Esq., of Manchester. The value of this gift is enhanced by the appropriate character of the books; and they would embrace this opportunity of stating how much they would feel obliged by similar contributions. The works which they are chiefly desirous to procure are the theological writings of the olden period and of the Puritan school; historical works connected with British or foreign churches; rare old pamphlets, which throw light on the controversies of former times, and particularly on the history of Presbyterianism in England; such works, in short, as are not likely to be met with in our public metropolitan libraries. Critical and exegetical works, English or foreign, will, of course, be always acceptable. Were our friends throughout the country to favour us with such books as we have indicated, the library might soon become a valuable permanent depository of works which, as now scattered abroad on book-stalls or in private collections, can be of little value and small service to any; but when gathered together, might prove of incalculable advantage, not only to the students, but to all who required to consult

them for learned purposes. We subjoin a list of Mr. Frazer's contributions:—

1. Events connected with the Introduction of Presbytery in Manchester and other parts of Lancashire, in 1645.
2. History of the Life and Death of Archbishop Laud, by Heylin, 1671.
3. History of the Presbyterians, by Heylin, 1672.
4. Volume of Pamphlets by Nonconformists 1680.
5. Ditto by Conformists, 1683.
6. The Countermines, 1677.
7. A Peace Offering, 1662.
8. Animadversions on Dr. Heylin's Work, 1673.
9. Historical Collections on Changes in Religion, in the Reigns of Henry VIII. Edward VI., and Elizabeth and Mary, 1686.
10. Volume of Miscellaneous Pamphlets, 1713.
11. Vindication of Church and State, by Gilbert Burnet, D.D., Glasgow, 1673.
12. John Knox's History of the Reformation: with First and Second Books of Discipline.
- 13—16. Four Volumes of Pamphlets, Speeches, Deliverances, and other Documents connected with Lady Hewley's Charity,
17. The Works of Isaac Ambrose.

29, *Queen Square, London, W.C.*

20th Feb., 1861.

## Presbyterian Church in England.

### THE CENSUS.

WHEN the last Census was taken our Church suffered great injustice at the hands of her friends. On that occasion a variety of designations were given in by ministers of the denomination to which their congregations belonged, and not a few of them were actually classed, in consequence, with Unitarians. If, at the approaching Census, they will be careful to give in the same, and only proper, designation to their Churches, viz., "PRESBYTERIAN CHURCH IN ENGLAND," all such unseemly errors will be prevented.

### COLLECTIONS AND DONATIONS.

#### FOREIGN MISSIONS.

Collections:—		
Liverpool, Canning Street Association	£13	1 0
„ Islington Sabbath Schools	3	3 0
Manchester, Trinity Association	£25	0 0
„ Missionary Prayer Meeting	1	17 2
		26 17 2
Chester, Legacy from the late Mrs. Crystal	£50	0 0
Less duty	5	0 0
		45 0 0
Birmingham, Broad Street, "The Pastor's Offering"	5	0 0
London, Regent Square Association	45	8 3
„ Carlton Hill	18	6 2
„ De Beauvoir Town	13	14 6
„ Marylebone Subscriptions (additional)	6	13 0
Chelsea, Subscription of Dr. Stewart	6	0 0





Schedules for application to the Home Mission Committee, for aid from Lewes, Guernsey, and Maidstone, were submitted, examined, and attested.

There was no formal report from the Committee appointed at last meeting, in consequence of an application from the Session of Caledonian Road Church, for advice; and the committee was continued.

Tuesday, the 5th of March, was fixed for a Special Commission of Presbytery to receive the trials of Mr. Jeffrey, and in the event of sustaining the same, to proceed to his ordination as minister of the congregation at Guernsey.

Dr. Lorimer intimated that a preaching station had been opened at Kensington by Mr. Carlisle; and after discussion, it was agreed to remit the effort there making to the care of the Committee on Church Extension in the Metropolis.

The temporary Session of Hampstead was discharged in consequence of Mr. Burns reporting that a complete Session had been formed out of the congregation. Mr. Burns acknowledged the deep obligations under which the Hampstead congregation were laid to the gentlemen who had so long acted as its *interim* elders.

#### PRESBYTERY OF BIRMINGHAM.

THIS Presbytery held its ordinary meeting at Dudley, on Tuesday, February 5th.

*Sederunt*: Revds. R. Steel (moderator), Dr. Mackenzie, Messrs. Macpherson, and Lewis, ministers; with Messrs. Hunter, Craig, and Moody, elders. The Rev. P. R. Crole, at present supplying at Stafford, being present, was associated.

The minute of last meeting relative to Stafford having been read, the clerk requested the Presbytery to appoint a day for the moderation in a call there; and after hearing from Mr. Crole a gratifying statement as to the present circumstances of the congregation, the Presbytery agreed that a call should be moderated in on Monday, March 11th, at seven o'clock p.m. Rev. G. Lewis to preach and preside, and the usual edict to be served in due time by the officiating minister.

The Presbytery having taken up the consideration of the overture, sent down from Synod, relative to the Formula, it was moved by Dr. Mackenzie, seconded by Mr. Moody, and unanimously agreed to,—“That the overture be approved of.”

The Committee for examining Broad Street Day-school reported that although the attendance had for a time greatly fallen off, owing to the removal of the former teacher (Mr. Hossack), it was again increasing, and was now about 60 under the present teacher. They recommended the schedule to be attested, which was done accordingly.

Session Records and Congregational Books from Cheltenham, Broad-street, Birmingham, and Dudley, were laid on the table, examined, and attested.

The Presbytery adjourned to meet at Stafford, on Monday, March 11th, at 6 o'clock, and closed with the Benediction.

In the evening, at 7 o'clock, a Missionary Meeting was held, in which most of the members of the Presbytery took part.

#### PRESBYTERY OF NORTHUMBERLAND.

ALNWICK, January 8th, 1861, which day the quarterly meeting of Presbytery was held here, and duly constituted. The roll being called *sederunt*, the moderator, Mr. Douglas, Rev. Dr. Anderson, Messrs. Huie, Edwards, Fotheringham, and the clerk, ministers. The minutes of last quarterly meeting and subsequent meetings were read and sustained.

The Presbytery having had the subject of Revival before them at several meetings, exhort the brethren within the bounds to continue the use of all scriptural means to promote the work of God in their midst, express their hope that the Revival which has been elsewhere experienced may speedily extend to every congregation with which they are connected,—resolve that a certain part of the time at every quarterly meeting shall be spent in special devotional exercises, bearing on the subject of Revival, and not to the exclusion of the Presbyterial exercise.

Dr. Anderson, Messrs. Huie and Douglas, reported that they had taken up collections for all the schemes of the Church; Mr. Edwards had made collections for all, except the College and Synod Funds. Messrs. Blythe and Fotheringham had collected for the College, Synod, Home, and Foreign Mission Funds. The report of the Newbiggin case was deferred till next meeting of Presbytery. Mr. Fotheringham intimated that the Home Mission Committee had agreed to sustain the schedule formerly attested for one year. Mr. Blythe reported that he had preached at Birdhope Craig on Sabbath, 2nd December last, and declared the church vacant in the usual way; and he laid on the table the edict duly endorsed; also that he had moderated in the Session there, and provided supplies for the pulpit. Mr. Blythe further gave in a report of the state of religion in the congregation at Birdhope Craig, which was received and adopted.

Reports of school examinations from Wooler, Warenford, Branton, Morpeth, Glanton, and Bavington were given in. Schedules from Glanton, Wooler, Crookham, Bavington, Morpeth, and Warenford, were given in, read, and sustained, and ordered to be attested by the moderator, which was done accordingly. Home Mis-

sion Schedule from Bavington was given in, read, and sustained, and ordered to be attested by the moderator, which was done accordingly.

Dr. Anderson moved that the overture relative to the Formula be taken up at next meeting.

Dr. Anderson laid on the table a statement of the financial affairs of the congregation at Long Framlington, with the relative vouchers, which the Presbytery sustained, and ordered to be attested by the moderator for transmission to the Home Mission Committee.

The Presbytery resolved that the next quarterly meeting be held at Alnwick on the second Tuesday in April, in St. James's Church, at twelve o'clock at noon. Closed with prayer.

### Intelligence.

**YOUNG MEN'S SOCIETY, GROSVENOR SQUARE, MANCHESTER.**—A *conversazione* in celebration of the 27th anniversary of this society connected with Dr. Munro's congregation, was held lately in the Lecture Hall, Grosvenor-square. Nearly 200 ladies and gentlemen were present. After tea, the chair was taken by the president, Mr. W. Wilson, who delivered an eloquent opening speech, detailing the numerous advantages such societies as this confer upon their members, and concluding with a cordial invitation to those young men belonging to the congregation, who were not already members, to come forward and join. The secretary, Mr. J. K. Bythell, then read the 27th Annual Report, which shewed an increase of nine members during the past year. This was followed by an interesting and able lecture from the minister, the Rev. Dr. Munro, upon "Our duty to form, and the power we have in forming, right views and sound beliefs;" for which he received the thanks of the meeting. The following addresses were also delivered by members of the society:—

"Periodical Literature," Mr. T. Wallace; "The Presbyterian Church in England," Mr. James Parlane; "Scotchmen from Home," Mr. A. E. Fitzgerald. Robert Barbour, Esq., and the Rev. Mr. Ross, of Ancoats, also addressed the meeting, giving the young men present sound practical advice.

Mr. J. K. Bythell having, on behalf of the society, thanked the ladies for their attendance; the usual votes of thanks were given, and the meeting brought to a close, with the Benediction pronounced by the Rev. Mr. Spence, of Edinburgh. Intervals during

the evening were allowed for conversation, and for partaking of the dessert, which had been liberally provided.

**PRESBYTERIAN YOUNG MEN'S SOCIETIES' UNION.**—This Union embraces members from six Young Men's Societies belonging to our congregations in London. They meet periodically, when lectures are delivered and discussions held on various subjects. From the Annual Report we learn that during the past year the council had issued circulars to gentlemen connected with the large warehouses in the city, inviting them to forward the names of young men from Scotland, employed in these establishments, in order that steps might be taken to gain access to them. Notes were afterwards sent to those whose names were thus furnished, inviting them to a *conversazione*, which was held in Williams's Hotel, Bow-lane, on the 5th December last. It was found that many of the young men could not attend the local societies on account of distance, and a proposal was made of forming a society in the city itself. A committee has since been appointed for this purpose, and we expect ere long to hear of its inauguration.

**BIRKENHEAD, ST. ANDREW'S.**—The Annual Congregational Meeting was held on the 24th of January. The schoolroom was full to overflowing. The reports of the Congregational Committee, the School Committee, the Sabbath schools, the Dorcas Society, were read and approved. They all bore testimony to increasing activity and success. Mr. Walker, the treasurer, reported an increase of revenue in all departments, and in connection with all the enterprises of the congregation. It is expected that the contemplated new schools will be commenced early in spring.

The meeting was addressed by the Rev. R. H. Lundie, M.A., minister of the congregation, Rev. James Paterson, Rev. D. Henderson, R. A. Macfie, Esq., and others. The meeting was of a most interesting and harmonious description.

**DALSTON PRESBYTERIAN CHURCH YOUNG MEN'S ASSOCIATION.**—The new Session of the Association was inaugurated by a lecture in the Church, Shrubland-Road, Queen's Road, on Tuesday evening, 15th January, by the president, Rev. Matthew Davison. The subject of the lecture was Geology, in relation to the antiquity of the Globe, illustrated by fourteen large coloured diagrams. The lecture, which had a religious as well as a scientific bearing, was received with great satisfaction by a numerous and attentive audience. At the close of the lecture, the reverend gentleman urged the claims and advantages of the institution



on the young men present. Some new members were proposed for admission, and a collection made in aid of the library now in course of formation, which was liberally responded to. This association was founded in July, 1858, and is open to gentlemen connected with any evangelical congregation. Since its commencement, it has been steadily increasing in strength, and, notwithstanding several losses by death and removal, is now in a flourishing condition, and under the able presidentship of the new pastor of the Dalston congregation, has every prospect of becoming a large and influential society.

**TRINITY PRESBYTERIAN CHURCH, DUDLEY.**—The Annual Congregational Meeting was held in the school-room, on the evening of Wednesday, January 30th, and was well attended by the members of the congregation. After tea, the Rev. G. Lewis was called on to preside.

The Congregational Committee then laid before the meeting a report and statement of accounts for the past year, of a generally gratifying character.

One of the most important matters referred to in the report was the progress of the effort, commenced some time since, for the entire liquidation of the building debt remaining upon the church. It appeared that the church, and school-room connected with it, had been built in 1847, at a total cost of £2,626 12s. 2d., of which sum £1,326 12s. 2d. was paid at the time, and £1,300 was borrowed. Subsequently, some years following, the congregation subscribed and paid off £580, leaving a balance of £720 still due. A further effort for the removal of this burden was resolved on, and it is very gratifying to state that the congregation have so liberally responded, that the report stated that £504 of the amount required had been subscribed and paid. The hope was expressed, that as the congregation had done so much the aid of friends at a distance would enable them, without delay, to complete the work, and get entirely quit of the burden.

The meeting was subsequently addressed by the pastor (Rev. G. Lewis), Messrs. John Young and Robert Houghton (two of the elders), Mr. David Howat, Mr. William Robertson, and others, and the utmost harmony and cordiality prevailed. A resolution to prosecute, without delay, the effort for the complete removal of the building debt was unanimously adopted; and Mr. Lewis undertook to solicit donations. Its attainment, we trust, will contribute largely to the prosperity of the congregation.

**ALNWICK.**—At St. James's Presbyterian Church, Alnwick, on the evening of Thursday, the 31st January, after the prayer-meet-

ing, Mr. Bell, elder, presented the Rev. A. F. Douglas, minister of the church, with a purse of sovereigns, the gift of a few of the leading members of the congregation, as expressive of their attachment to him, and appreciation of his ministry, and their best wishes for him in future.

**OPENING OF SUNDAY SCHOOLS, CHELTENHAM.**—These schools, which, with a vestry to the church, have just been built, were formally opened by a tea-party in the large school-room, on Friday evening, the 8th ult. The room, which is 36ft. by 40ft., with open roof, displaying iron girders instead of wooden beams, was tastefully decorated with banners and evergreens, and was filled by 300 persons, who sat down to tea. The chair was occupied by the Rev. Robert Steel, minister of the church. On the platform were the Rev. Dr. Brown, of the Congregational Church, the Revs. Messrs. Smith and Lewis, Baptist ministers, the Rev. B. B. Waddy, Wesleyan, the Rev. L. J. Wake, of the Countess of Huntingdon's connection, and the Rev. Mr. Minton, from Lancashire, along with Colonels Hennell and Brown Constable, J. Greenfield, Esq., F. W. L. Gordon, Esq., W. D. Willis, Esq., of Bristol, one of the trustees, Dr. Hastings, &c.

The Chairman, after tea, gave a short address, in which he expressed his gratification at meeting so many ministers and laymen of other churches, and announced that the schools, which consisted of an infant class room in addition to the vestry and the large room in which they were assembled, had been provided for the Sunday scholars, hitherto accommodated in the church. The cost, by the liberality of the congregation and assistance of a few friends, was met all but some £50, which he hoped would soon be raised. The plans and specifications had been freely given by Mr. Hunter, one of the elders. Interesting and able addresses were delivered by the Revs. J. Smith, L. J. Wake, Dr. Brown, W. G. Lewis, B. B. Waddy, and by Mr. Greenfield, who belongs to the Established Church, by Mr. Gordon, lately one of Dr. Candlish's elders, Mr. Wills, Dr. Hastings, Mr. Williams, superintendent of the Sunday School, Mr. McCullagh, student of theology, and Mr. Ward, treasurer. The evening was enlivened by several anthems sung by the choir, led by Mr. Haward.

On the 10th February sermons were preached on behalf of the schools by the Rev. R. Steel, in the morning and evening, and the Rev. Dr. Brown in the afternoon. The collections amounted to £18. During the past year, the second of Mr. Steel's ministry, the congregation has made encouraging progress. There are thirty additional names on the communion roll, and



the funds of the church have advanced, so as to allow a handsome addition to the minister's stipend. During the past year £75 have been raised for missions and other benevolent objects, and a box of work, valued at £27 10s., was sent out to the Rev. Dr. Murray Mitchell, at Poonah (a free conveyance having been generously given by George Duncan, Esq., of London). It is hoped that the next improvement, which is needed, will be the repairing of the church, and putting a new front on the building. For this a considerable sum will be required, in which it may be expected the congregation will be aided by the liberal friends of other denominations.

**WOOLWICH.**—The annual meeting of this congregation took place on Tuesday, 15th January, when a large number of friends partook of tea provided in the school-rooms; after which, the Chairman, Rev. W. M. Thompson, addressed the meeting in an appropriate speech, in which he adverted to the several events of interest which had occurred during the year; the Treasurer, Dr. Rutherford, then read the financial statement, which was very satisfactory, followed by Mr. Dingwall reading the Annual Report, which was also of a very pleasing and encouraging nature, detailing the various Christian and benevolent objects in connection with the Church. The adoption of the report being moved by Mr. R. Morton, supported by Serjeant Ræc, the meeting was then addressed by Mr. Mutch, and other office-bearers; a vote of thanks to the ladies being proposed by Mr. Crichton, the proceedings of the evening, which were of a most pleasing character, being brought to a close, by Mr. Dingwall making an appeal for an increased circulation of the *Messenger*.

**MEETING OF MINISTERS, ELDERS, AND DEACONS OF THE PRESBYTERY OF LONDON.**—On Tuesday, February 12th, the second meeting for the season of the ministers, elders, and deacons within the bounds of the Presbytery of London, was held in the College Rooms, 29, Queen Square, when upwards of seventy gentlemen were present.

After tea, Mr. Gillespie was called to the chair, and the Rev. W. Ballantyne opened the meeting with prayer. The Chairman expressed his delight at meeting his brethren on such an occasion, and stated the order of the proceedings for the evening, viz., that reports would be given in from the congregations at Woolwich and Greenwich; after which, Dr. McCrie would introduce, as a subject for consideration, union with other Presbyterian denominations. He called upon Mr. Blest, from Woolwich, who reported generally as regards that congregation: that their communion-roll had increased during the year from 140 to 182; and

that their schools, both Sabbath and weekday, were in a highly satisfactory condition. He also stated that owing to their minister's duties having greatly increased since his appointment as chaplain to the troops, it had become absolutely necessary that an assistant should be provided for him; but that the congregation were unable to raise the requisite amount among themselves, and trusted that friends would aid them in the matter.

Several speakers addressed the meeting, bearing testimony to the assiduous labours of Mr. Thompson, and to the great necessity existing for procuring him such assistance.

Mr. Roxburgh, from Greenwich, stated that their congregation was also in a healthy condition; the communion-roll had increased during the year from 132 to 154; the debt had been reduced to £200; and the fund which was being raised for the erection of schools had considerably increased. He further referred to Millwall station, which was begun and carried on under the joint charge of John Knox's Church and their own, and trusted that those congregations which had not as yet complied with the injunction of the Presbytery to make a collection on its behalf, would do so at once, and relieve the treasurers from their liabilities.

The Chairman then called upon Dr. McCrie, and in doing so expressed a hope that they all had read the admirable address by Dr. King, in the February number of the *English Presbyterian Messenger*. The subject was one of great importance, and his opinion was that the sooner that two bodies, such as the United Presbyterian and the English Presbyterian Churches, joined together, the better.

Dr. McCrie expressed his pleasure in introducing such a subject to a meeting like the present, which he could address with more freedom than one composed mainly of brethren in the ministry; for there were certain feelings among the clergy which did not exist in the minds of the other office-bearers of the Church. He, therefore, felt that in speaking to elders and deacons, he could not call them laymen, for they were regularly ordained—that in speaking to them he would address them as cordial allies—men fully alive to the great advantages of union. He felt convinced of this, that if union should ever be consummated with the United Presbyterian denomination, the movement must begin, not in our Synods or Presbyteries, but in our Sessions and among our people. It is said that there are many differences; so there are; but these differences are as nothing when compared with those existing betwixt us and the other evangelical denominations around us. Union is

not only a duty, but a necessity. Evil is ever working; numerous enemies have to be overcome; and it is but following the dictates of common sense and wisdom to unite together to join hand-in-hand to do battle for the Lord, and overcome the wicked one. Many of us know what it is to be engaged in controversial warfare, and to take part in disruption movements; but it is clear that a time of peace is coming round. Churches are uniting in Australia, in Canada, and in Nova Scotia, without sacrificing any portion of the truth. Why should it not be so with us in England? We have the same standards, the same forms of worship, and the same discipline; and on nearly every subject we are agreed. During late years, many circumstances have paved the way; the spirit of controversy has abated, and the great voluntary discussion is almost extinct. We are voluntaries in practice; and although many of us hold what is called the Establishment principle, yet it is an open question, and would remain so even were the two bodies united. Dr. McCrie then referred in detail to several questions, such as the civil magistrate's duty in regard to the observance of the Sabbath, to Popery, &c., and concluded with again expressing his belief that a desire for union must be clearly expressed by our people before it is likely to be carried out.

A free and confidential conversation then ensued, in which Dr. Hamilton, Dr. Weir, the Rev. W. Ballantyne, Messrs. Duncan, Blyth, Ritchie, Watson, and others took part; in the course of which several questions were asked in reference to points on which the two bodies were supposed to differ, and the explanations given appeared to afford universal satisfaction, and all the speakers expressing their heartfelt desire for union, if obtainable without the sacrifice of principle.

[We deeply regret to observe that a most injudicious report of this meeting has appeared in the columns of the *Scottish Guardian*, into which expressions imperfectly gleaned from desultory conversations, never intended to be made public, have been introduced, leading the reader to form most erroneous impressions of the feelings and sentiments of the speakers. — ED. E. P. M.]

#### PRESBYTERIAN UNION IN CANADA.

IN our January number, we gave an interesting account of the consummation of the union between the Free and United Presbyterian Synods in Nova Scotia, and of the arrangements made for the union of the like bodies in Canada, at Montreal, in June next.

We now find that a meeting of the Committees on Union of the several Presbyterian Synods was held in St. Andrew's Church, Toronto, on the evening of Thursday, 27th of December, 1860.

Statements were made as to the action of the respective Synods with reference to the question of union among the different bodies of Presbyterians in the province.

It was then agreed to engage in a friendly conference to ascertain each other's views, it being distinctly understood that no discussions or conclusions of this meeting shall be held as binding any of the Synods in any way whatever.

After a lengthened conference of the most friendly character, it was found that on most of the questions discussed there was a substantial and most gratifying harmony of sentiment and feeling. On some points there was a diversity of opinion frankly expressed, which yet did not appear to preclude a reasonable hope that, through the blessing of God, the ultimate removal of all serious difficulties in the way of a general union may be the happy result of further negotiation.

#### DEATH OF A CHRISTIAN PATRIOT.

THE following communication is interesting as coming from one who, until recently, was a respected minister of our Synod, and as having reference to an individual well known to many of us in London, and who was long a member of Regent Square Church. Writing to Dr. Bonar, on the 29th August, 1860, the Rev. D. M. Stuart says:—

"I have got a Session at last, but the joy is not unclouded; for between the election and ordination, Captain Cargill, the father and Moses of this colony, was called to serve in the Church in glory. The event, which was not looked for, called forth the deepest feelings on the part of our population. From far and near the settlers, notwithstanding the severity of the weather, came to attend his funeral. The universal impression is, that in him Otago has lost one who had always thought more of its material and spiritual well-being than of his personal ends. He was a patriot and Christian—a man of great intellect and varied attainments—confessedly our foremost man. On a sunny spot, overlooking old ocean, his ashes rest in hope. I cannot doubt that the colony will mark with an enduring monument a grave that future travellers to this Britain of the south will visit with an interest only second to that with which your patriots and Christians do the resting-place of the Pilgrim Fathers. Our loss has been his own gain.



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(Signed) ARTHUR HILL HASSALL, M.D., London,  
Analyst of the Lancet Sanitary Commission. Author of 'Food and its Adulterations,' 'Adulterations Detected,' and other works."

"November 9, 1860."

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Contents of the March Part :

AUNT MARY. By Norman Macleod, D.D., Editor.	THE LAY OF THE THREE MIGHTY MEN. By Duthus.
THE RELIGION OF LIFE. Chap. II. By Thomas Guthrie, D.D.	LONDON MODEL LODGING-HOUSES. By John Hollingshead.
EASTERN PRISONS. By Thomas Smith, A.M., late of Calcutta.	THE DUTY AND METHOD OF INSTRUCTING. By Archbishop Whately.
A SONG IN THE NIGHT. By the late H. Mary T.	THE DEACONESS INSTITUTION. By William Fleming Stevenson.
THE DOCTOR; HIS DUTIES TO YOU. By the Author of "Rab and his Friends."	THE CHRISTIAN FAMILY AND CHRISTIAN MANNERS IN THE SECOND CENTURY. By Principal Tulloch.
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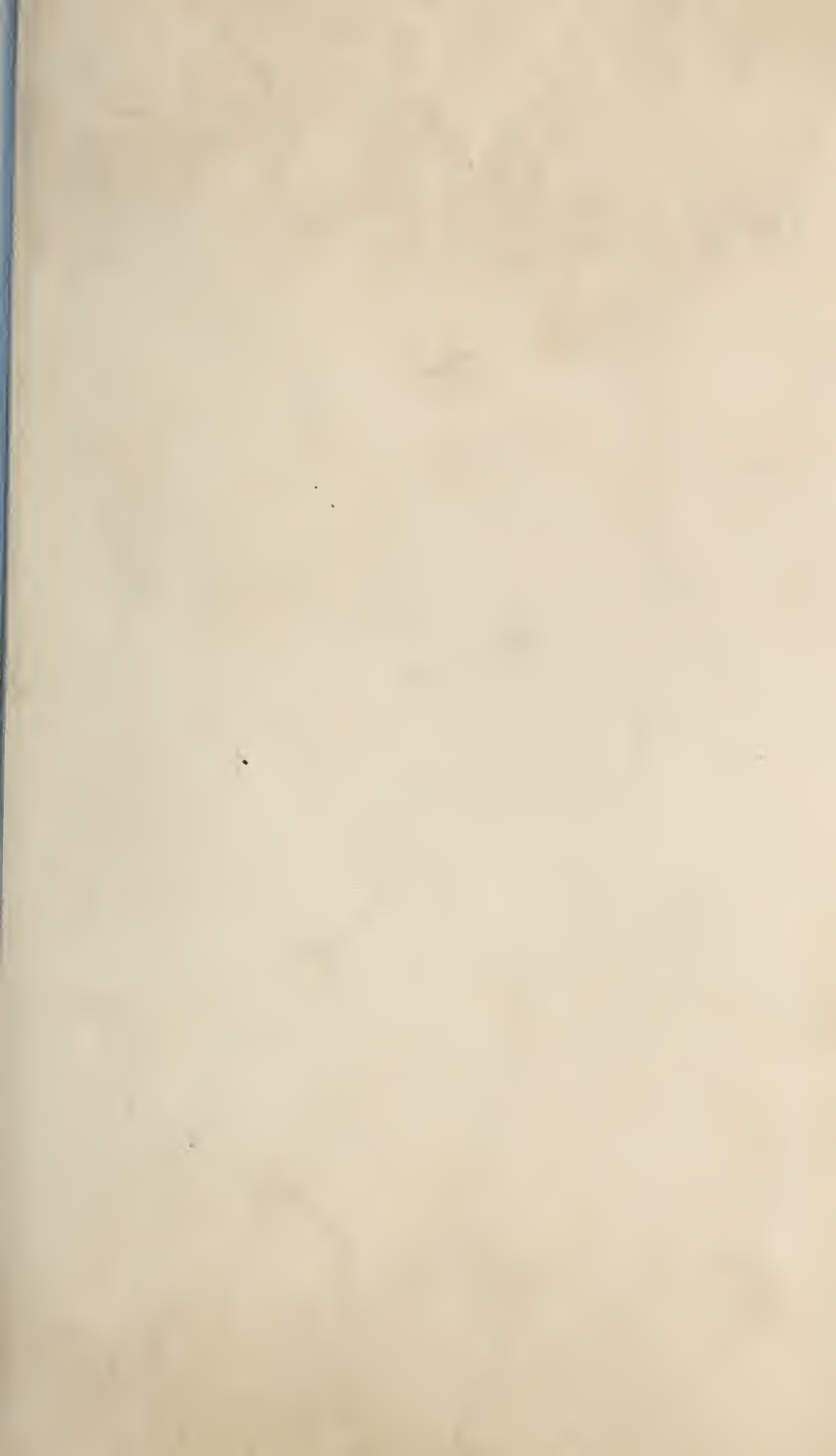
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